

OCT 11 1972



# **THE INDIAN IN THE CLASSROOM:**

## **Readings for the Teacher with Indian Students**

Office of the Superintendent of Public Instruction  
Dolores Colburg, Superintendent  
Helena, Montana 59601

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THE INDIAN IN THE CLASSROOM:  
READINGS FOR THE TEACHER WITH INDIAN STUDENTS

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## PREFACE

The status of the American Indian in our society, particularly in relation to education, is the focus of this publication.

"The Indian in the Classroom: Readings for the Teacher with Indian Students" gives Montana educators a brief introduction to the history, culture and contemporary affairs of the American Indian and is intended to stimulate further research and involvement in Indian education.

This publication, which also contains bibliographies of books, periodicals and other instructional materials, was prepared with Johnson-O'Malley Act funds and was edited by Bob Bigart of Missoula in cooperation with Earl Barlow, Indian Education Supervisor in my office.

It is my sincere hope that "The Indian in the Classroom: Readings for the Teacher with Indian Students" will prove to be a valuable reference and will be a positive influence for Indian education throughout Montana.

DOLORES COLBURG  
Superintendent of Public Instruction



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## INTRODUCTION

The readings offered in this book were selected for the non-professional who is interested in or working with Indians. Many teachers, administrators and others involved with Indian affairs have long noted the need for a convenient source of non-technical information on Indian culture, history, and education. This book of readings tries to fill that need.

Teachers who have grown up in a white community find it hard to appreciate the values and background of the Indian student. How can the teacher be expected to understand the Indian child's lack of interest in school as a way to move up in the world? How does he feel when his students refuse to compete against each other but are willing to make a game of competing against him? Probably most bewildering of all is when the students are unsure what is expected from them and stand in silence instead of talking to fill the void. These are just a few of the ways Indian and white values differ in the classroom; but with many teachers' ignorance of Indian history and current Indian affairs, the problem is often very serious. One way to overcome this problem is for the teacher to study Indian history and culture and get to know the Indian students and their families personally. The teacher will usually find that the local Indian leaders would welcome his interest in becoming better acquainted with the community, its problems and feelings. This book can help solve part of the problem--lack of information--if the teacher is willing to read and study the material offered and use the bibliographic suggestions.

The book is divided into eight sections: seven divisions which are devoted to different topics of interest to teachers and an eighth which includes bibliographies of high school level books, records, newspapers, and movies about American Indians.

### 1. *Indian Contributions to American Society*

The contributions Indians have made to American society have been much greater than most Americans--Indian or white--often realize. The delightful article by Felix Cohen which appeared in *The American Scholar* in 1952 is included to give the reader an idea of the range and importance of the contributions Indians have made to various areas of American life. Some other authorities might argue that specific items mentioned by Cohen were the result of influence by other people as well as Indians, but the article does serve to emphasize the importance of the Indian influence in American culture.

### 2. *Dealing with Other Cultures*

No book of readings of intercultural problems can avoid the question of how a person raised in a Western society can deal with prejudice, and honestly evaluate a non-Western culture. Like other groups, Indians have been the object of considerable prejudice in America, but it is important to remember that prejudice can be sympathetic and condescending. Gordon Allport points out in a chapter from his book, *The Nature of Prejudice*, that prejudice is normal. In order to make sense out of the world around them, everyone must form some generalizations about the groups of people with which he deals. People have so many dealings with others that if they did not categorize and prejudge people based on past experience, they could not make sense out of the world. The important implication of the "normality of

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prejudgment" is that everyone is prejudiced towards people who are not like him. Prejudice is not the rare affliction of a few "other" people, but a common problem with which all must deal. Categorization and prejudgment might be essential to life in a complicated world, but they do not have to obstruct one's ability to judge people as individuals who may or may not be like others in their group.

### 3. *Indian Cultural Values*

The American Indian has developed a culture which, despite considerable variety, is distinctively different from the cultures found in Asia, Europe and Africa. The selection by Hartley Burr Alexander is one of the more lucid descriptions of Indian cultural values. He describes a society where integration rather than competition is considered the basis of a successful life; a society which emphasizes spiritual rather than physical wealth and accomplishments. This description of the spirit of Indian life emphasizes that the Indian social organization and *Gestalt* involve a very different set of assumptions and value orientations from that found in Western society.

Rosalie Wax and Robert Thomas have a very helpful article pointing out how Indian-white cultural differences can affect interpersonal dealings. Unless the businessmen, teachers, and administrators are willing to recognize the different personality styles involved, the personally aggressive behavior idealized in Western society can conflict with the recessive emphasis of Indian behavior with disastrous consequences for individual relationships.

### 4. *Indian History Since the Coming of the Whites*

The history of Indians in the United States is a story involving gross misunderstanding, prejudice, and conflict. In the 19th century, Helen Hunt Jackson summarized the dealings with the Indians as a "century of dishonor." But no matter how the dealings and actions of earlier generations affect present-day sensibilities, many basic questions about contemporary Indian policy have not yet been resolved.

In a chapter of his book, *Indian Tribes of the United States*, D'Arcy McNickle, a Flathead Indian, summarizes some of the recent research that indicates that Indian communities are surviving despite the influence of their white neighbors. Psychological anthropology has discovered that Indian acceptance of Western technology does not necessarily imply the loss of other Indian cultural traits, leading McNickle to the conclusion that Indian communities can be expected to exist indefinitely.

### 5. *Contemporary Indian Affairs*

The contemporary Indian political scene has been dominated by renewed activism and involvement on the part of the Indian people. Indians have responded to the threat of termination in the 1950's and the national political climate of the 1960's with widespread efforts to play a larger role in the decisions that affect them. Vine Deloria, Jr., a Standing Rock Sioux, represents many Indians who do not see an advantage to being assimilated into white society. He points out the strengths of tribal life and argues that through such institutions as the corporation, union, and social clubs, white society itself seems to acknowledge its need for a more tribal organization. Deloria can help the reader understand the viewpoint of many Indians that assimilation into white America is a privilege they would rather avoid.

In early 1970, *Time* magazine tried to present the overall scope of the developing Indian militancy in a special report which is included to help the reader see the larger picture of Indian political involvement.

## 6. *The Indian in the Classroom*

Education is only one area where Indian-white cultural differences are important, but it is a crucial area because the habits and expectations developed in school are those the Indian student will probably consider normal for the rest of his life. Robert Havighurst has discussed the cultural aspects of Indian education and their influence on the performance of the Indian child in school. He deals with the importance of the Indian emphasis on cooperation and integration rather than competition, but also offers some valuable comments on the results of intelligence testing among Indians which indicates that Indians have as much native ability as whites. Unfortunately the equality in intelligence has not resulted in equal Indian-white educational achievement.

In the Summary Report of the National Study of Indian Education, Havighurst presents a more up-to-date picture of Indian education along with new information about how students, parents, teachers and administrators in Indian schools perceive Indian education.

## 7. *Montana Indian Groups*

To give the teacher specific background information about the Indians in Montana, a selection from the booklet by Carling Malouf and James Hall, *A Brief History of the Indians of Montana*, is included.

## 8. *Bibliography of American Indian Materials*

This bibliography includes listings of educational films, newspapers, books, and records about American Indians. It tries to furnish a source for teachers who are searching for classroom materials about American Indians, but it can also be used by teachers and others who are interested in learning about Indian life.

The bibliography of books is largely annotated and includes information about prices and publishers. Publisher's grade level is indicated for textbooks. Most of the books are trade books, however, and while highly technical books were eliminated, the teacher is encouraged to assign portions of the books to students who may not be interested enough to read the complete work. Publisher's addresses are listed at the end of the bibliography.

The listings and annotations are drawn from many sources, but all are in print according to the 1970 *Books in Print*, or, in the case of publishers not listed in the BIP, recent catalogs. The two most useful sources in preparing this bibliography were the 1970-71 catalog of the Inter-Tribal Ceremonial Indian Book Service, and the Association of American Indian Affairs' bibliography of *American Indian Authors*. The Ceremonial Indian Book Service is located at Box 1029, Gallup, New Mexico 87301. Many of the books listed can be ordered through the Book Service with a 20-cent charge for each book to cover shipping and handling costs. Schools and libraries, however, qualify for a quantity discount on the following schedule:

\$ 100- 499	5 %
500- 999	7½
1000-1999	10
2000 and higher	12½



*American Indian Authors* (1970) is available from the Association on American Affairs, 432 Park Avenue South, New York, New York 10016 for \$1.00.

A wide assortment of Indian records are listed in the second bibliography along with price and the addresses of the companies that put them out. Contemporary, as well as traditional, Indian recordings are included.

The material for the listings of Indian educational films available from the Montana Audiovisual Library was taken from the *Directory of 16mm Educational Sound Films Available from the Montana State Audiovisual Library* (State Publishing Company, Helena, Montana; Office of the Superintendent of Public Instruction, 1971.)

The material for the bibliography of educational films in print came primarily from the *Index to 16 mm Educational Films* (1969) put out under the auspices of the National Information Center for Educational Media of the University of Southern California. Following the film bibliography is a listing of distributing companies from which the films can be purchased or rented. Several large rental libraries which the teacher may wish to use are listed at the end of the section.

The Indian newspapers were drawn largely from *American Indian Authors* and an article in the winter, 1968, *Indian Historian*, but the reader is cautioned that the list is far from complete. The teacher should contact nearby reservations and urban Indian groups as many put out newspapers that would be good sources of local Indian news. The listings here cover most of the publications of national importance. Indian hobbies magazines were not included.



## **1. INDIAN CONTRIBUTIONS TO AMERICAN SOCIETY**

## AMERICANIZING THE WHITE MAN

Felix S. Cohen

"What can we do to Americanize the Indian?" The question was earnestly put by a man who was about to assume control over our country's Indian affairs. He was appalled by the fact that over a hundred native tribes within the United States still speak their own languages and make their own laws on the little fragments of land that Indians reserved for their own use when they sold the rest of the country to the white man. The Commissioner-elect was a kind and generous soul, but his Anglo-Saxon pride was ruffled by the fact that so many Indians preferred their own way of life, poor as it was, to the benefits of civilization that Congress longed to confer on them. Perhaps, if Indians did not realize that they needed more Indian Bureau supervisors and bigger and better appropriations to make real Americans out of them, it might be necessary to use a little force.

A bronze-skinned figure in the audience arose. "You will forgive me," said a voice of quiet dignity, "if I tell you that my people were Americans for thousands of years before your people were. The question is not how you can Americanize us but how we can Americanize you. We have been working at that for a long time. Sometimes we are discouraged at the results. But we will keep trying. And the first thing we want to teach you is that, in the American way of life, each man has respect for his brother's vision. Because each of us respected his brother's dream, we enjoyed freedom here in America while your people were busy killing and enslaving each other across the water. The relatives you left behind are still trying to kill each other and enslave each other because they have not learned there that freedom is built on my respect for my brother's vision and his respect for mine. We have a hard trail ahead of us in trying to Americanize you and your white brothers. But we are not afraid of hard trails."

The Commissioner-elect, in the months that followed, had repeated occasion to realize what lay behind these words.

American history, written by the scribes of the conquerors, has been written as the story of a great European conquest. What was conquered, according to the European historians and their students, was an almost empty land, dotted here and there with wild savages. These children of the wilderness, unable to live alongside civilization, proceeded to disappear as their land was settled. The "vanishing Indian" became the theme of song and folklore, of painting and sculpture, of fiction and of the special sort of fiction that sometimes passes as American history. How far this oft-told story deviates from the truth we are only beginning to discover.

As yet, few Americans and fewer Europeans realize that America is not just a pale reflection of Europe—that what is distinctive about America is Indian, through and through. American cigarettes, chewing gum, rubber balls, popcorn and corn flakes, flapjacks and maple syrup, still make European eyebrows crawl. American disrespect for the authority of parents, presidents and would-be dictators still shocks our European critics. And visitors from the Old World are still mystified when they find no peasants on American soil. But the expressions of pain, surprise and amused superiority that one finds in European accounts of the habits of the "crazy

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From Lucky Kromer Cohen, Editor, *The Legal Conscience: Collected Papers of Felix Cohen* (Yale University Press, New Haven, Connecticut, 1960), pages 315-327. Reissued in unabridged form by Archon Books, Hamden, Connecticut, in 1970. From original article in *The American Scholar*, Volume 21, Number 2 (Spring 1952), pages 172-191.

Americans" are not new. One finds them in European reports of American life that are 200 and even 400 years old. All these things, and many things more important in our life today, were distinctively American when the first European immigrants came to these shores.

The American way of life has stood for 400 years and more as a deadly challenge to European ideals of authority and submissive obedience in family life, in love, in school, in work, and in government. For four and a half centuries Government officials have been trying to stop Indians from behaving in un-European ways. Once the battle was to stop Indians from bathing, smoking, and eating potatoes, all of which were supposed to be bad for their bodies and souls. In more recent years, our bureaucrats have issued countless orders prohibiting Indians from dancing (except after reaching the age of fifty), feasting, wearing Indian costumes, hunting for sport, traveling for pleasure, or otherwise engaging in the pursuit of happiness. Above all, they have tried to eradicate the Indian habit of sharing food and land with needy neighbors. The Indian Bureau is even now earnestly trying to implement the commandment once enunciated by a distinguished Commissioner of Indian Affairs: "The Indian must be imbued with the exalting egotism of American (rather European) civilization, so that he will say 'I' instead of 'we,' and 'this is mine' instead of 'this is ours.'" Through four centuries the Spanish, English and American Indian Bureaus have tried to turn Indians into submissive peasants. So far they have failed. To that failure we owe much that is precious in our American way of life.

As yet, only a few scholars know that the changes wrought in white life by Indian teachers are far more impressive—even if we measure them by the white man's dollar yardstick—than any changes white teachers have yet brought to Indian life. How many white farmers know that four-sevenths of our national farm produce is of plants domesticated or created by Indian botanists of pre-Columbian times? Take from the agriculture of the New World the great Indian gifts of corn, tobacco, white and sweet potatoes, beans, peanuts, tomatoes, pumpkins, chocolate, American cotton, and rubber, and American life would lose more than half its color and joy as well as more than half its agricultural income. Without these Indian gifts to American agriculture, we might still be back at the level of permanent semi-starvation that kept Europeans for thousands of years ever-ready to sell their freedom for crusts of bread and royal circuses. And if we lost not only the Indian's material gifts, but the gifts of the Indian's spirit as well, perhaps we should be just as willing as Europeans have been to accept crusts of bread and royal circuses for the surrender of our freedom. For it is out of a rich Indian democratic tradition that the distinctive political ideals of American life emerged. Universal suffrage for women as well as for men, the pattern of states within a state that we call federalism, the habit of treating chiefs as servants of the people instead of as their masters, the insistence that the community must respect the diversity of men and the diversity of their dreams—all these things were part of the American way of life before Columbus landed.

Even the sole American contribution to the vocabulary of democratic government turns out to be a word borrowed from an Indian language. When Andrew Jackson popularized a word that his Choctaw neighbors always used in their councils to signify agreement with another speaker, the aristocrats he threw out of office, always grasping at a chance to ridicule backwoods illiteracy, accused him of abbreviating and misspelling "All Correct." But O.K. (or okeh, in Choctaw) does not mean "all correct"; it means that we have reached a point where practical agreement is possible, however far from perfection it may lie. And that is an idea which is central in the American idea of government.



When Roman legions conquered Greece, Roman historians wrote with as little imagination as did the European historians who have written of the white man's conquest of America. What the Roman historians did not see was that captive Greece would take captive conquering Rome, and that Greek science, Greek philosophy, and a Greek book known as the *Septuagint*, translated into the Latin tongue, would guide the civilized world and bring the tramp of pilgrim feet to Rome a thousand years after the last Roman regiment was destroyed.

American historians, thinking, like their Roman forebears, of military victories and changing land boundaries, have failed to see that in agriculture, in government, in sport, in education, and in our views of nature and our fellow men, it is the First Americans who have taken captive their battlefield conquerors. Our historians, trained for the most part in Germany and England, have seen America only as an imitation of Europe. They have not seen that American Indians today—who are, despite the prevailing myth of the Vanishing Indian, the most rapidly increasing race in our land—are still teaching America to solve perplexing problems of land-use, education, government and human relations, problems to which Europe never did find adequate answers.

The real epic of America is the yet unfinished story of the Americanization of the White Man, the transformation of the hungry, fear-ridden, intolerant men that came to these shores with Columbus and John Smith. Something happened to these immigrants. Some, to be sure, remained European, less hungry, perhaps, but equally intolerant and equally submissive to the authority of rulers and regulations. But some of these immigrants became Americans, tolerant and neighborly, as strong and self-reliant men may be, and for the same reason disrespectful of all authority. To such Americans, a chief who forgets that he is a public servant and tries to tell other people what to do has always been an object of ridicule. American laughter has rippled down the centuries and upset many thrones. And when ridicule and laughter were insufficient, there has always been American blood to finish the job and to conserve for future generations the blessings of liberty.

Not always were the historians of the conqueror entirely blind to what was happening among the settlers of the New World. The contagion of the Indian's love of freedom, which defeated every attempt to establish Indian slavery, and quickly spread to the Indian's white neighbors, was noted in 1776 in a popular account of America, widely circulated in England:

The darling passion of the American is liberty and that in its fullest extent; nor is it the original natives only to whom this passion is confined; our colonists sent thither seem to have imbibed the same principles.

Something was happening to English colonists who had become accustomed to the voice of authority through centuries of Tudor, Stuart and Plantagenet despotism, accustomed to taking orders, backed by force, in the nursery and the schoolroom, in the workshop and the field, in the choice of dress, mate, occupation and creed. And what was happening to these European colonists in the formative years of our growth as a nation was happening in a land where whites were a small minority. It was to Indian guides that European colonists had to go to learn how to grow corn and tobacco, how to stalk or snare American game, how to travel the Indian trails that laced the American wilderness. And it was from these same Indian guides that European colonists learned other lessons they had not dreamed of learning when they left the Old World.

We need to remember that the Europe that lay behind Columbus as he sailed toward a New World was in many respects less civilized than the lands that spread before him. Politically, there was nothing in the kingdoms and empires of Europe in the fifteenth and sixteenth centuries to parallel the democratic constitution of the Iroquois Confederacy, with its provisions for initiative, referendum and recall, and its suffrage for women as well as men. Socially, there was in the Old World no system of old-age pensions, disability benefits and unemployment insurance comparable to the system of the Incas.

Of what nation, European or Asiatic, in the sixteenth century could one have written as the historian Prescott wrote of the Incas:

Their manifold provisions against poverty . . . were so perfect that in their wide extent of territory—most of it smitten with the curse of barrenness—no man, however humble, suffered for the want of food and clothing.

Out of America came the vision of a Utopia, where all men might be free, where government might rest upon the consent of the governed, rather than upon the divine right of kings, where no man could be dispossessed of the land he used for his sustenance. The vision that came to that great modern saint and legal philosopher, Thomas More, with the first reports he had from Amerigo Vespucci and other explorers of the New World—the vision of a democratic society in which a forty-hour work week left time to enjoy life, in which even the humblest worker could afford to have windows in his home to let in the sunlight—this vision lived on. When More's eyes became dim on the tyrant's scaffold that Henry the Eighth erected for his chancellor, the gleam that had lightened them had become a proud possession of a whole generation and of many generations to follow.

Thomas More had seen something that no tyrant and no dictatorship could wipe out.

No despotism afterwards could escape the fatal comparison between what is and what might be. And even those who, like Adam Smith and Jeremy Bentham, ridiculed all Utopias, ended up by formulating Utopias of their own. In these and many other ways, Indian America helped to civilize Europe.

To Francisco Vitoria, teacher of moral theology at the University of Salamanca, in 1532, reports from the New World showed the possibility of basing international dealings on reason and mutual accommodation, and thus provided the foundations for an international law not limited by a single religious faith. And when Hugo Grotius picked up the threads of Vitoria's thought to weave the fabric of modern international law, he too was deeply influenced by Indian examples of just government. To John Locke, the champion of tolerance and of the right of revolution, the state of nature and of natural equality to which men might appeal in rebellion against tyranny was set not in a remote dawn of history but beyond the Atlantic sunset. And so, too, Montaigne, Montesquieu, Voltaire, Rousseau and their various contemporaries found in the democracy of native America, in the "liberty, equality, fraternity" of the Indians, a light for suffering humanity, a flame in which to burn away the dross of ancient despotisms. In the American Revolution, in the French Revolution, and in the revolt of the Spanish Colonies, the passion for liberty nourished by the Indian burst into consuming flame.

On the shores of Brazil, in 1497, there was no Statue of Liberty with its inscribed message to Europe: "Send me your...struggling masses yearning to be free." But in

almost the first report to Europe from the American continent, Amerigo Vespucci, shipwrecked on the coast of Brazil, reported on the hospitality of the natives: "Seeing that the aforesaid ship was rent asunder, they went out in their little boats. . .carried ashore the men the munitions which were contained therein, with charity so great it is impossible to describe." For four centuries white Americans continued this tradition of hospitality toward the stranger, and those ports which were most hospitable became the most prosperous.

Is it any wonder that the greatest teachers of American democracy have gone to school with the Indian?

Were not the first common councils of the American Colonies, the Council of Lancaster in 1744 and the famous Albany Congress of 1754, councils called for the purpose of treating with the Iroquois Confederacy, whose leaders were unwilling to treat separately with the various quarreling Colonies? It was the great Iroquois Chief Canasatego who advised the Colonial governors meeting at Lancaster in 1744:

Our Wise forefathers established Union and Amity between the Five Nations. This has made us formidable; this has given us great Weight and Authority with our neighboring Nations. We are a powerful Confederacy; and *by your observing the same Methods, our Wise Forefathers have taken, you will acquire such Strength and power. Therefore whatever befalls you, never fall out with one another.*

The advice of Canasatego was eagerly taken up by Benjamin Franklin.

It would be a strange thing (he advised the Albany Congress) if Six Nations of ignorant savages should be capable of forming a scheme for such an union and be able to execute it in such a manner that it has subsisted ages and appears indissoluble, and yet that a like union should be impracticable for ten or a dozen English colonies, to whom it is more necessary and must be more advantageous, and who cannot be supposed to want an equal understanding of their interest.

The author of the American Declaration of Independence and of our first bill of rights freely acknowledged his debt to Indian teachers. Comparing the freedom of Indian society with the oppression of European society, Thomas Jefferson struck the keynote of the great American experiment in democracy:

Imperfect as this species of coercion may seem, crimes are very rare among them (the Indians of Virginia); so much that were it made a question, whether no law, as among the savage Americans, or too much law, as among the civilized Europeans, submits man to the greatest evil, one who has seen both conditions of existence would pronounce it to be the last; and that the sheep are happier of themselves, than under the care of the wolves. It will be said, that great societies cannot exist without government. The savages, therefore, break them into small ones.

Here Jefferson put his finger on the quality that distinguishes American attitudes toward government from continental attitudes. The caution against aggrandizement of governmental power, the preference for local self-government even though it seem less efficient, the trust in the ability of good neighbors to settle their own problems by mutual accommodation without totalitarian rule—these are enduring elements of our American democracy.

The theory of American democracy is based upon the premise that self-government is better than expert government. The theory was simply stated by President Jefferson in his discussion with the Cherokees on forms of government. "The fool,"



he said, "has as great a right to express his opinion by vote as the wise, because he is equally free and equally master of himself." Here was an idea that, however it might have shocked Plato or Aristotle or Machiavelli, was not strange to the Cherokee chiefs. For they, like the chiefs of many other Indian tribes, would again and again refuse to make decisions for their people until the decision had been thoroughly thrashed out in the councils of the people and approved by majority, or, more commonly, by unanimous agreement. This characteristic of Indian leadership, often so annoying to white administrators who want swift decisions from Indian leaders, has been a sustaining source of strength to Indian democracy. Who shall say that this deference to the public will is not the greatest achievement of American political leadership, that the greatest lesson that the Americas may teach to lands less free beyond the seas?

Measurement is difficult in the realm of political theories: those accustomed to the histories of the conqueror will hardly be convinced, though example be piled on example, that American democracy, freedom and tolerance are more American than European and have deep aboriginal roots in our land. But measurement is easier in the field of agriculture. And here the disparagers of Indian life are up against the hard fact that the larger part of the agricultural output of the United States, and of all America, consists of plants domesticated by the Indian. Irish potatoes, Turkish tobacco, India rubber, Egyptian cotton—what are all these but Indian products disguised with respectable Old World names?

Significantly enough, the products of Indian agriculture were resisted as bitterly in the Old World as were the ideas of democracy, liberty and tolerance that floated back to Europe from the New World. The bitterness of this resistance is evidenced by the cut-off ears and noses of German peasants who for centuries refused, despite all punishments, to eat potatoes, and by the dire penalties inflicted from England to India upon smokers of tobacco. Down to recent decades the tomato, or love apple, was regarded by most Europeans as poisonous. Gradually a few of the agricultural achievements of Indian America have become accepted by the rest of the world. But is there any reason to think that this process of give-and-take is at an end? The rediscovery of an old Indian dish, toasted corn flakes, not many years ago revolutionized the breakfast habits of the United States. We have just increased America's corn crop by 40 per cent by rediscovering the Indian preference for hybrid corn.

In medicine, as in the production of food and textiles, the conventional picture of the Indian as an ignorant savage is very far from the truth. Until a few years ago most of America's contributions to medical science were of Indian origin. Quinine, cocaine, cascara sagrada, ipecac, witch hazel, oil of wintergreen, petroleum jelly, arnica—all these and many other native medicines were known and developed by the medical profession in America long before the first white physician landed on American shores. In fact each of these products was denounced by learned European doctors before it became accepted into the normal pharmacopocia. And it is interesting to note that in the 400 years that European physicians and botanists have been examining and analyzing the flora of America, they have not yet discovered a medicinal herb not known to the Indians.

These are material things that can be counted and measured. They constitute tangible refutation of the slander that the Indian did not know how to make use of his land and its resources until the white conqueror taught him. But to limit one's gaze to these materials is not only to lose sight of the intangibles of American life



but even to miss the human significance of these material things. For corn, as countless Indian generations have known, is not simply a thing. It is a way of life. Corn, reproducing itself three hundredfold, without benefit of horse or plow—where plowed fields of wheat or rye produce only twentyfold or thirtyfold—is a sturdy friend of freedom. The frontiersman who would not accept a burdensome government could take a sack of seed corn on his shoulders into the wilderness in the spring, and after three months he might be reasonably assured against hunger for the rest of his life. No such path to freedom, no such check upon the growth of tyranny, was every open to growers of wheat or rye or rice.

Oklahoma is full of stories of the Green Corn Rebellion. But really the Green Corn Rebellion has been an annual event in American life for thousands of years. Down through the centuries, every American spring has seen men and women in rebellion against petty tyrannies and dictatorships of nation or city, hamlet or household. Independent souls have gone out with sacks of seed corn to win their own independence. Long before 1776, Americans were celebrating Independence Day, the green corn festival in July, when the most bountiful of all man-made harvests assures independence from the fear of hunger, and from all the other fears that hungry men acquire when they sell control of their lives for protection from hunger.

"Tomahawk Rights" and "Corn Titles" are the terms that were once applied to American frontier homesteads. But the tomahawk rights and corn titles are far older than the white man's homestead laws. American pioneers were following an old Indian pattern when they went into the wilderness, chopped down trees or girdled them with their tomahawks, planted their corn among the stumps, and claimed possession by right of use and occupancy. The whole economic history of rural America has been a struggle between the feudal land tenures of Europe, glorifying the absentee owner, the man on horseback, on the one hand, and on the other, the Indian land tenure, where land right is the fruit of use and occupancy.

What is the great American contribution to the law of property? It is not the homestead system, the grant of land rights based on use and occupancy, and the protection of the homestead against levy, execution and taxes? Does not this represent the triumph on our soil of the Indian landholding pattern, just as in lands south of the Rio Grande a restoration of the Ejido and the breakdown of the old feudal hacienda system represent the long-delayed triumph of native land patterns, the triumph of tenure by the hoe over tenure by the sword?

And does not the great American melodrama of the past two centuries faithfully celebrate the triumph of innocence and home ownership over the mortgage-holding villain? The hero of the melodrama has had many names. Most recently he has been called HOLC or FHA. But always the audience has cheered the right of a man to hold his own home against creditors, sheriffs and villains. And the theme goes back four and a half centuries to Amerigo Vespucci, who reported that in America, where "every one is his own master," men's rights in the land they lived on were sacred and inalienable.

Because the Indian attitude to land emphasized the duty of loving care, rather than the right to alienate or collect rents, which was the mark of property rights in feudal Europe, it seemed to Vespucci that here was no real property; and More, who incorporated whole phases of Vespucci's account in his *Utopia*, wrote of his ideal commonwealth: "They count themselves rather the good husbands, than the owners of their lands." (*Utopia*, Bk. II)

Even the lowly Indian (Irish) potato revolutionized European history. First, it banished the fear of hunger from millions of European homes. For a farm family that would starve on four acres of wheat or rye could thrive and multiply on an acre of potatoes. The introduction of the white potato resulted in an unprecedented rise in the standard of living of Europe and the British Isles, and ultimately laid the basis for a great growth in population density and a vast expansion of commerce and industry.

Tobacco, too, carried with it a way of life. The pipe of peace is an enduring symbol of the invitation to relaxation and contentment that makes poor men rich.

If American agriculture today is predominantly Indian in its origin, may not the same be true of less tangible aspects of the life that our agriculture sustains? Consider, for example, the love of nature which is institutionalized in our athletics, in our boy scout movement, and in our vacation habits. In the Europe of Columbus, bathing was a sinful indulgence. One of Queen Isabella's first instructions to her agents who sought to civilize the Indians in 1503 was: "They are not to bathe as frequently as hitherto." Less than 200 years ago it was a misdemeanor in Boston to take a bath except when prescribed by a physician. In the Europe of Columbus' day, group athletic contests were practically unknown; and the color of white paste or swansdown was an essential part, according to the poets, of the European aristocratic ideal of feminine beauty. The millions of dollars spent every year by American vacationists, men and women, on resort beaches, acquiring the golden tan of an Indian skin, is the best tangible evidence of the way in which the Indian's love of sun and water, of bodily beauty, cleanliness and athletic prowess, in both sexes, has become a part of the American soul.

"During his second visit to South America," the *Encyclopedia Britannica* tells us, "Columbus was astonished to see the native Indians amusing themselves with a black, heavy ball made from a vegetable gum. Later explorers were equally impressed by these balls, and an historian of the time remarked that they rebounded so much that they appeared alive."

What has happened to these balls? You will find them all across the face of America, on tennis courts and football fields, in basketball courts no different from the basketball courts uncovered in ancient cities like Mitla, in Mexican Oaxaca. You will find them in baseball parks, on sandlots, and on the sidewalks of our teeming cities. You will find them tied with rubber strings to little girls' fingers.

The sports of pre-Columbian Europe revolved chiefly about killing—killing of stags, bears, birds, fish, bulls, foxes and human beings, with and without armor. Those sports that did not involve actual killing, such as archery, were at least concerned with practice for it. To this day a sportsman, in Europe, is one who kills for pleasure rather than for food or profit. Indian America substituted the rubber balls that "rebounded so much that they appeared alive." The Indian games out of which our national games have evolved are not always recognizable today, but the spirit of group sport and team play that was cultivated in pre-Columbian America still offers a peaceful outlet for combative instincts that in other lands find bloodier forms of expression. And millions of white tourists and vacationists—whether or not they use such Indian inventions as teepees, moccasins, canoes, rubber balls, hammocks, pack baskets, tump lines, toboggans and snow shoes, and whether or not they munch chocolate, peanuts or popcorn, chew gum or smoke tobacco—are learning what the Indians knew centuries ago: the peace and adventure of the trail and the camp fire. The white man, having conquered America, is just beginning to learn how to enjoy it.

Is there anything more characteristically American than the pursuit of happiness that is enshrined in our Declaration of Independence, institutionalized in our national park system, our boy scout movement, our athletic sports, our national worship of sun and air and water?

Acculturation, unlike assimilation, is not a one-way street. The American Indian has learned many things from his white teacher. But does not every great teacher carry away from his students more than he brought to them?

It is easier to talk about the past than about the future. But it is the future that really interests us, and the point that most needs making is that we still have much to learn from the Indian. There is still much that we can take from the Indian to enrich ourselves without impoverishing the Indian. We have not by any means exhausted the great harvest of Indian inventions and discoveries in agriculture, government, medicine, sport, education and craftsmanship. Can we be sure that we have nothing to learn from the Indian techniques in law that leading American legal scholars like Professor Llewellyn are finding so rich a source of insight for our own jurisprudence? Are we sure that we have nothing to learn from Indian techniques of government, techniques which in some tribes and pueblos have established political unanimity, a government truly based on the consent of the governed—not for a moment, a month, or a year, but for unbroken centuries?

Beginning in the seventeenth and eighteenth centuries, Indians bargaining over land sales won for themselves rights that white Americans would win many years or many decades afterwards—the right to protection in homesteads against forced sales and taxes, the right to free schools and vocational training, to free public health facilities; and the rights of public credit, social security (in the form of food and clothing) against times of distress, and freedom from imprisonment for debt and other monstrosities of white man's law. And year after year, assimilationists have cried out in horror, asking the abolition of these peculiarities that "set the Indian apart," while year after year white men were winning similar advantages for themselves. The more white men take on of Indian political customs, the more important becomes the role of the Indian as a teacher, and the more grotesque becomes the stereotype of Indian degradation with its threadbare corollary that we who have civilized the Indian have earned the right to take his lands, minerals, timber and fisheries in payment.

Pure selfishness—so rare a commodity—would suggest that before we destroy the Indian and his way of life by seizing his last remaining resources, we should make sure that we have run through all the gifts of Indian agriculture, medicine and sport. In the field of child care, for example, one of the great forward scientific movements at the present time takes off from the simple observation that Indian babies, brought up in traditional ways, rarely cry or stutter. Psychiatrists, pediatricians and hospital administrators are now experimenting with substituting Indian methods of child training for the rigid schedules and formulas that have controlled the antiseptic babies of the last few decades.

Life after all is a pretty complicated business. There is a good deal about it that none of us understands. Customs as horrible, at first sight, as burning weeds and inhaling the smoke sometimes turn out to have a universal appeal. None of us knows enough about the other fellow's way of life to have a right to wipe it out. We are not gods to make other men in our own image. Is it not in our own best selfish interest to let our fellow men plant their corn and cultivate it as they think best, while we watch and learn? When we have gathered the last golden grain of knowledge from the harvest of



the Indian summer, then we can talk about Americanizing the Indian. Until then, we might do better to concentrate our attention on the real job of the New World, the job of Americanizing the white man.



## **2. DEALING WITH OTHER CULTURES**

## THE NATURE OF PREJUDICE

Gordon W. Allport

Civilized men have gained notable mastery over energy, matter, and inanimate nature generally, and are rapidly learning to control physical suffering and premature death. But, by contrast, we appear to be living in the Stone Age so far as our handling of human relationships is concerned.

At a time when the world as a whole suffers from panic induced by the rival ideologies of east and west, each corner of the earth has its own special burdens of animosity. Moslems distrust non-Moslems. Jews who escaped extermination in Central Europe find themselves in the new State of Israel surrounded by anti-Semitism. Refugees roam in inhospitable lands. Many of the colored people of the world suffer indignities at the hands of whites who invent a fanciful racist doctrine to justify their condescension. The checkerboard of prejudice in the United States is perhaps the most intricate of all. While some of this endless antagonism seems based upon a realistic conflict of interests, most of it, we suspect, is a product of the fears of the imagination. Yet imaginary fears can cause real suffering.

Rivalries and hatreds between groups are nothing new. What is new is the fact that technology has brought these groups too close together for comfort. Russia is no longer a distant land of the steppes; it is over *here*. The United States is no longer remote from the Old World; it is over *there*, with its economic aid, movies, Coca-Cola, and political influence.

Yet the situation is not without its hopeful features. Chief among these is the simple fact that human nature seems, on the whole, to prefer the sight of kindness and friendliness to the sight of cruelty. Normal men everywhere reject, in principle and by preference, the path of war and destruction. They like to live in peace and friendship with their neighbors; they prefer to love and be loved rather than to hate and be hated. Cruelty is not a favored human trait. Even the top Nazi officials who were tried at Nürnberg pretended that they knew nothing about the inhuman practices in the concentration camps. So long as there is this sense of moral dilemma there is hope that it may somehow be resolved and that hate-free values may be brought to prevail.

Especially encouraging is the fact that in recent years men in large numbers have become convinced that scientific intelligence may help us solve the conflict. Theology has always viewed the clash between man's destructive nature and his ideals as a matter of original sin resisting the redemptive process. Valid and expressive as this diagnosis may be, there has been added recently the conviction that man can and should employ his intelligence to assist in his redemption. Men are saying, "Let us make an objective study of conflict in culture and industry, between people of different color and race; let us seek out the roots of prejudice and find concrete means for implementing men's affiliative values." Since the end of the Second World War universities in many lands have given new prominence to this approach under various academic names: *social science*, *human development*, *social psychology*, *human relations*, *social relations*. Though not yet securely christened, the infant science is thriving. It has found considerable welcome not only in

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universities, but likewise in public schools, in churches, in progressive industries and government agencies, as well as in international bodies.

Within the past decade or two there has been more solid and enlightening study in this area than in all previous centuries combined. To be sure, the ethical guidelines for human conduct were stated millennia ago in the great creedal systems of mankind—all of them establishing the need and rationale for brotherhood among the earth's inhabitants. But the creeds were formulated in the days of pastoral or nomadic living, in the time of shepherds and petty kingdoms. To implement them in a technical, atomic age requires an improved understanding of the factors making for hatred and tolerance. Science, it has been falsely assumed, should concern itself with material progress and leave human nature and social relationships to an unguided moral sense. We now know that technical advance by itself creates more problems than it solves.

Social science cannot catch up overnight, nor swiftly repair the ravages of undirected technology. It required years of labor and billions of dollars to gain the secret of the atom. It will take a still greater investment to gain the secrets of man's irrational nature. It is easier, someone has said, to smash an atom than a prejudice. The subject of human relations is exceedingly broad.

The present volume does not pretend to deal with the science of human relations as a whole. It aims merely to clarify one underlying issue—the nature of human prejudice. But this issue is basic, for without knowledge of the roots of hostility we cannot hope to employ our intelligence effectively in controlling its destructiveness.

When we speak of prejudice we are likely to think of "race prejudice." This is an unfortunate association of ideas, for throughout history human prejudice has had little to do with race. The conception of race is recent, scarcely a century old. For the most part prejudice and persecution have rested on other grounds, often on religion. Until the recent past Jews have been persecuted chiefly for their religion, not for their race. Negroes were enslaved primarily because they were economic assets, but the rationale took a racial form.

Why did the race concept become so popular? For one thing, religion lost much of its zeal for proselytizing and therewith its value for designating group membership. Moreover, the simplicity of "race" gave an immediate and visible mark, so it was thought, by which to designate victims of dislike. And the fiction of racial inferiority became, so it seemed, an irrefutable justification for prejudice. It had the stamp of biological finality, and spared people the pains of examining the complex economic, cultural, political, and psychological conditions that enter into group relations.

For most purposes the term "ethnic" is preferable to the term "race." Ethnic refers to characteristics of groups that may be, in different proportions, physical, national, cultural, linguistic, religious, or ideological in character. Unlike "race," the term does not imply biological unity, a condition which in reality seldom marks the groups that are the targets of prejudice. It is true that "ethnic" does not easily cover occupational, class, caste, and political groupings, nor the two sexes—clusters that are also the victims of prejudice.

Unfortunately the lexicon of human groups is poor. Until social science offers an improved taxonomy we cannot speak with the precision we should like. It is possible, however, to avoid the error of referring to "race" when the term does not apply. It is, as Ashley-Montagu insists, a mischievous and retardative term in social

science. We shall take pains to use it, when we do, in a properly limited manner. For groups marked by any form of cultural cohesion we shall employ "ethnic," but at times may be guilty of overextending the meaning of this already broad term.

## THE NORMALITY OF PREJUDGMENT

Why do human beings slip so easily into ethnic prejudice? They do so because the two essential ingredients that we have discussed—*erroneous generalization* and *hostility*—are natural and common capacities of the human mind. For the time being we shall leave hostility and its related problems out of account. Let us consider only those basic conditions of human living and thinking that lead naturally to the formation of erroneous and categorical prejudgment—and which therefore deposit us on the very threshold of ethnic and group antagonism.

### *The Separation of Human Groups*

Everywhere on earth we find a condition of separateness among groups. People mate with their own kind. They eat, play, reside in homogeneous clusters. They visit with their own kind, and prefer to worship together. Much of this automatic cohesion is due to nothing more than convenience. There is no need to turn to out-groups for companionship. With plenty of people at hand to choose from, why create for ourselves the trouble of adjusting to new languages, new foods, new cultures, or to people of a different educational level?

Thus most of the business of life can go on with less effort if we stick together with our own kind. Foreigners are a strain. So too are people of a higher or lower social and economic class than our own. We don't play bridge with the janitor. Why? Perhaps he prefers poker; almost certainly he would not grasp the type of jests and chatter that we and our friends enjoy; there would be a certain awkwardness in blending our differing manners. It is not that we have class prejudice, but only that we find comfort and ease in our own class. And normally there are plenty of people of our own class, or race, or religion to play, live, and eat with, and to marry.

It is not always the dominant majority that forces minority groups to remain separate. They often prefer to keep their identity, so that they need not strain to speak a foreign language or to watch their manners. Like the old grads at a college reunion, they can "let down" with those who share their traditions and presuppositions.

One enlightening study shows that high school students representing American minorities display even greater ethnocentrism than do native white Americans. Negro, Chinese, and Japanese young people, for example, are much more insistent upon choosing their friends, their work companions, and their "dates" from their own group than are white students. It is true that they do not select "leaders" from their own group, but prefer the non-Jewish white majority. But while agreeing that class leaders should come from the dominant group, they then seek the greater comfort of confining their intimate relations to their own kind.<sup>1</sup>

The initial fact, therefore, is that human groups tend to stay apart. We need not ascribe this tendency to a gregarious instinct, to a "consciousness of kind," or to prejudice. The fact is adequately explained by the principles of ease, least effort, congeniality, and pride in one's own culture.

Once this separatism exists, however, the ground is laid for all sorts of psychological elaboration. People who stay separate have few channels of communication. They easily exaggerate the degree of difference between groups, and readily misunderstand the grounds for it. And, perhaps most important of all, the separateness may lead to genuine conflicts of interests, as well as to many imaginary conflicts.

### *The Process of Categorization*

The human mind must think with the aid of categories (the term is equivalent here to *generalizations*). Once formed, categories are the basis for normal prejudgment. We cannot possibly avoid this process. Orderly living depends upon it.

We may say that the process of categorization has five important characteristics.

(1) *It forms large classes and clusters for guiding our daily adjustments.* We spend most of our waking life calling upon preformed categories for this purpose. When the sky darkens and the barometer falls we prejudge that rain will fall. We adjust to this cluster of happenings by taking along an umbrella. When an angry looking dog charges down the street, we categorize him as a "mad dog" and avoid him. When we go to a physician with an ailment we expect him to behave in a certain way toward us. On these, and countless other occasions, we "type" a single event, place it within a familiar rubric, and act accordingly. Sometimes we are mistaken: the event does not fit the category. It does not rain; the dog is not mad; the physician behaves unprofessionally. Yet our behavior was rational. It was based on high probability. Though we used the wrong category, we did the best we could.

What all this means is that our experience in life tends to form itself into clusters (concepts, categories), and while we may call on the right cluster at the wrong time, or the wrong cluster at the right time, still the process in question dominates our entire mental life. A million events befall us every day. We cannot handle so many events. If we think of them at all, we type them.

Open-mindedness is considered to be a virtue. But, strictly speaking, it cannot occur. A new experience *must* be redacted into old categories. We cannot handle each event freshly in its own right. If we did so, of what use would past experience be? Bertrand Russell, the philosopher, has summed up the matter in a phrase, "a mind perpetually open will be a mind perpetually vacant."

(2) *Categorization assimilates as much as it can to the cluster.* There is a curious inertia in our thinking. We like to solve problems easily. We can do so best if we can fit them rapidly into a satisfactory category and use this category as a means of prejudging the solution. The story is told of the pharmacist's mate in the Navy who had only two categories into which he fitted every ailment that came to his attention on sick call: if you can *see* it put iodine on it; if you *can't*, give the patient a dose of salts. Life was simple for this pharmacist's mate; he ran his whole professional life with the aid of only two categories.

The point may be stated in this way: the mind tends to categorize environmental events in the "grossest" manner compatible with the need for action. If the pharmacist's mate in our story were called to task for his overcrude practice of medicine, he might then mend his ways and learn to employ more discriminated categories. But so long as we can "get away" with course overgeneralizations we tend to do so. (Why? Well, it takes less effort, and effort, except in the area of our most intense interests, is disagreeable.)



The bearing of this tendency on our problem is clear. It costs the Anglo employer less effort to guide his daily behavior by the generalization "Mexicans are lazy," than to individualize his workmen and learn the real reasons for their conduct. If I can lump thirteen million of my fellow citizens under a simple formula, "Negroes are stupid, dirty, and inferior," I simplify my life enormously. I simply avoid them one and all. What could be easier?

(3) *The category enables us quickly to identify a related object.* Every event has certain marks that serve as a cue to bring the category of prejudgment into action. When we see a red-breasted bird, we say to ourselves "robin." When we see a crazily swaying automobile, we think, "drunken driver," and act accordingly. A person with dark brown skin will activate whatever concept of Negro is dominant in our mind. If the dominant category is one composed of negative attitudes and beliefs we will automatically avoid him, or adopt whichever habit of rejection is most available to us.

Thus categories have a close and immediate tie with what we see, how we judge, and what we do. In fact, their whole purpose seems to be to facilitate perception and conduct—in other words, to make our adjustment to life speedy, smooth, and consistent. This principle holds even though we often make mistakes in fitting events to categories and thus get ourselves into trouble.

(4) *The category saturates all that it contains with the same ideational and emotional flavor.* Some categories are almost purely intellectual. Such categories we call concepts. *Tree* is a concept made up of our experience with hundreds of kinds of trees and with thousands of individual trees, and yet it has essentially one ideational meaning. But many of our concepts (even *tree*) have an addition to a "meaning" also a characteristic "feeling." We not only know what *tree* is but we *like* trees. And so it is with ethnic categories. Not only do we know what Chinese, Mexican, Londoner mean, but we may have a feeling tone of favor or disfavor accompanying the concept.

(5) *Categories may be more or less rational.* We have said that generally a category starts to grow up from a "kernel of truth." A rational category does so, and enlarges and solidifies itself through the increment of relevant experience. Scientific laws are examples of rational categories. They are backed up by experience. Every event to which they pertain turns out in a certain way. Even if the laws are not 100 percent perfect, we consider them rational if they have a high probability of predicting a happening.

Some of our ethnic categories are quite rational. It is probable a Negro will have dark skin (though this is not always true). It is probable that a Frenchman will speak French better than German (though here, too, are exceptions). But is it true that the Negro will be superstitious, or that the Frenchman will be morally lax?

To make a rational prejudgment of members of a group requires considerable knowledge of the characteristics of the group. It is unlikely that anyone has sound evidence that Scots are more penurious than Norwegians, or that Orientals are more wily than Caucasians, yet these beliefs grow as readily as do more rational beliefs.

In a certain Guatemalan community there is fierce hatred of the Jews. No resident has ever seen a Jew. How did the Jew-is-to-be-hated category grow up? In the first place, the community was strongly Catholic. Teachers had told the residents that the Jews were Christ-killers. It also

happened that in the local culture was an old pagan myth about a devil who killed a god. Thus two powerfully emotional ideas converged and created a hostile prejudice of Jews.

We have said that irrational categories are formed as easily as rational categories. Probably they are formed *more* easily, for intense emotional feelings have a property of acting like sponges. Ideas, engulfed by an overpowering emotion, are more likely to conform to the emotion than to objective evidence.

There is a story of an Oxford student who once remarked, "I despise all Americans, but have never met one I didn't like." In this case the categorization went against even his firsthand experience. Holding to a prejudgment when we know better is one of the strangest features of prejudice. Theologians tell us that in prejudgments based on ignorance there is no question of sin; but that in prejudgments held in deliberate disregard of evidence, sin is involved.

### *When Categories Conflict with Evidence*

For our purposes it is important to understand what happens when categories conflict with evidence. It is a striking fact that in most instances categories are stubborn and resist change. After all, we have fashioned our generalizations as we have because they have worked fairly well. Why change them to accommodate every new bit of evidence? If we are accustomed to one make of automobile and are satisfied, why admit the merits of another make? To do so would only disturb our satisfactory set of habits.

We selectively admit new evidence to a category if it confirms us in our previous belief. A Scotsman who is penurious delights us because he vindicates our prejudgment. It is pleasant to say, "I told you so." But if we find evidence that is contradictory to our preconception, we are likely to grow resistant.

There is a common mental device that permits people to hold to prejudgments even in the face of much contradictory evidence. It is the device of admitting exceptions. "There are nice Negroes but..." or "Some of my best friends are Jews but...." This is a disarming device. By excluding a few favored cases, the negative rubric is kept intact for all other cases. In short, contrary evidence is not admitted and allowed to modify the generalization; rather it is perfunctorily acknowledged but excluded.

Let us call this the "re-fencing" device. When a fact cannot fit into a mental field, the exception is acknowledged, but the field is hastily fenced in again and not allowed to remain dangerously open.

A curious instance of re-fencing takes place in many discussions concerning the Negro. When a person with a strong anti-Negro bias is confronted with evidence favorable to the Negro he frequently pops up with the well-known matrimonial question: "Would you want your sister to marry a Negro?" This re-fencing is adroit. As soon as the interlocutor says, "No," or hesitates in his reply, the biased person can say in effect, "See, there just *is* something different and impossible about the Negro," or, "I was right all along—for the Negro has an objectionable essence in his nature."

There are two conditions under which a person will not strive to re-fence his mental field in such a way as to maintain the generalization. The first of these is the somewhat rare condition of *habitual open-mindedness*. There are people who seem



to go through life with relatively little of the rubricizing tendency. They are suspicious of all labels, of categories, of sweeping statements. They habitually insist on knowing the evidence for each and every broad generalization. Realizing the complexity and variety in human nature, they are especially chary of ethnic generalizations. If they hold to any at all it is in a highly tentative way, and every contrary experience is allowed to modify the pre-existing ethnic concept.

The other occasion that makes for modification of concepts is plain *self-interest*. A person may learn from bitter failure that his categories are erroneous and must be revised. For example, he may not have known the right classification for edible mushrooms and thus find himself poisoned by toadstools. He will not make the same mistake again: his category will be corrected. Or he may think that Italians are primitive, ignorant, and loud until he falls in love with an Italian girl of a cultured family. Then he finds it greatly to his self-interest to modify his previous generalization and act thereafter on the more correct assumption that there are many, many kinds of Italians.

### *Personal Values as Categories*

We have been arguing that rubrics are essential to mental life, and that their operation results inevitably in prejudgments which in turn may shade into prejudice.

The most important categories a man has are his own personal set of values. He lives by and for his values. Seldom does he think about them or weigh them; rather he feels, affirms, and defends them. So important are the value categories that evidence and reason are ordinarily forced to conform to them. A farmer in a dusty area of the country listened to a visitor complain against the dust-bowl character of the region. The farmer evaded this attack on the place he loved by saying, "You know I like the dust; it sort of purifies the air." His reasoning was poor, but it served to defend his values.

As partisans of our own way of life we cannot help thinking in a partisan manner. Only a small portion of our reasoning is what psychologists have called "directed thinking," that is, controlled exclusively by outer evidence and focused upon the solution of objective problems. Whenever feeling, sentiment, values enter we are prone to engage in "free," "wishful," or "fantasy" thinking.<sup>2</sup> Such partisan thinking is entirely natural, for our job in this world is to live in an integrated way as value-seekers. Prejudgments stemming from these values enable us to do so.

### *Personal Values and Prejudice*

It is obvious, then, that the very act of affirming our way of life often leads us to the brink of prejudice. The philosopher Spinoza has defined what he calls "love-prejudice." It consists, he says, "in feeling about anyone through love more than is right." The lover overgeneralizes the virtues of his beloved. Her every act is seen as perfect. The partisan of a church, a club, a nation may also feel about these objects "through love more than is right."

Now there is a good reason to believe that this love-prejudice is far more basic to human life than is its opposite, hate-prejudice (which Spinoza says "consists in feeling about anyone through hate less than is right"). One must first over-estimate the things one loves before one can underestimate their contraries. Fences are built primarily for the protection of what we cherish.

Positive attachments are essential to life. The young child could not exist without his dependent relationship on a nurturant person. He must love and identify himself with someone or something before he can learn what to hate. Young children must have family and friendship circles before they can define the "out-groups" which are a menace to them.<sup>3</sup>

Why is it that we hear so little about love-prejudice—the tendency to overgeneralize our categories of attachment and affection? One reason is that prejudices of this sort create no social problem. If I am grossly partisan toward my own children, no one will object—unless at the same time it leads me, as it sometimes does, to manifest antagonism toward the neighbor's children. When a person is defending a categorical value of his own, he may do so at the expense of other people's interests or safety. If so, then we note his hate-prejudice, not realizing that it springs from a reciprocal love-prejudice underneath.

A student in Massachusetts, an avowed apostle of tolerance—so he thought—wrote, "The Negro question will never be solved until those dumb white Southerners get something through their ivory skulls." The student's positive values were idealistic. But ironically enough, his militant "tolerance" brought about a prejudiced condemnation of a portion of the population which he perceived as a threat to his tolerance-value.

Somewhat similar is the case of the lady who said, "Of course I have no prejudice. I had a dear old colored mammy for a nurse. Having grown up in the South and having lived here all my life I understand the problem. The Negroes are much happier if they are just allowed to stay in their place. Northern troublemakers just don't understand the Negro." This lady in her little speech was (psychologically speaking) defending her own privileges, her position, and her cozy way of life. It was not so much that she disliked Negroes or northerners, but she loved the status quo.

It is convenient to believe, if one can, that all of one category is good, all of the other evil. A popular workman in a factory was offered a job in the office by the management of the company. A union official said to him, "Don't take a management job or you'll become a bastard like all the rest of them." Only two classes existed in this official's mind: the workmen and the "bastards."

These instances argue that negative prejudice is a reflex of one's own system of values. We prize our own mode of existence and correspondingly underprize (or actively attack) what seems to us to threaten it. The thought has been expressed by Sigmund Freud: "In the undisguised antipathies and aversion which people feel towards strangers with whom they have to do, we recognize the expression of self-love, or narcissism."

The process is especially clear in time of war. When an enemy threatens all or nearly all of our positive values we stiffen our resistance and exaggerate the merits of our cause. We feel—and this is an instance of overgeneralization—that we are wholly right. (If we did not believe this we could not marshal all our energies for our defense.) And if we are wholly right then the enemy must be wholly wrong. Since he is wholly wrong, we should not hesitate to exterminate him. But even in this wartime example it is clear that our basic love-prejudice is primary and that the hate-prejudice is a derivative phenomenon.

## Summary

This chapter has argued that man has a propensity to prejudice. This propensity lies in his normal and natural tendency to form generalizations, concepts, categories, whose content represents an oversimplification of his world of experience. His rational categories keep close to first-hand experience, but he is able to form irrational categories just as readily. In these even a kernel of truth may be lacking, for they can be composed wholly of hearsay evidence, emotional projections, and fantasy.

One type of categorization that predisposes us especially to make unwarranted prejudgments is our personal values. These values, the basis of all human existence, lead easily to love-prejudices. Hate-prejudices are secondary developments, but they may, and often do, arise as a reflex of positive values.

## NOTES AND REFERENCES

A. LUNDBERG AND LEONORE DICKSON. Selective association among ethnic groups in a high school population. *American Sociological Review*, 1952, 17, 23-34.

In the science of psychology the processes of "directed thinking" and "free thinking" have in the past been kept quite separate. The "experimentalists," traditionally so-called, have studied the former, and the "dynamic psychologists" (e.g., the Freudians) the latter. A readable book in the former tradition is GEORGE HUMPHREY, *Directed Thinking*, New York: Dodd, Mead, 1948; in the latter tradition, SIGMUND FREUD, *The Psychopathology of Everyday Life*. New York: Macmillan, transl. 1914.

In recent years there is a tendency for "experimentalists" and "dynamicists" to draw together in their research and in their theory. (See Chapter 10 of this volume.) It is a good sign, for prejudiced thinking is not, after all, something abnormal and disordered. Directed thinking and wishful thinking fuse.

See G. W. ALLPORT, A psychological approach to love and hate. Chapter 5 in P. A. SOROKIN (ED.), *Explorations in Altruistic Love and Behavior*. Boston: Beacon Press, 1950. Also, M. F. ASHLEY-MONTAGU, *On Being Human*. New York: Henry Schumann, 1950.

### **3. INDIAN CULTURAL VALUES**





possesses only the power of meditation, not at all that of communication; and for this meditation his ritual makes abundant provision.<sup>2</sup> Even when his mystic experience finds expression in song and rite these are not wholly public. The song is regarded as a personal and private possession pertaining only to the songmaker until he is willing to give or sell it, and the rite may be transmitted only to approved candidates whose assimilation of it is attested to each initiate by an individual vision whose full secret is his own. Societies of "Dreamers," or visionaries, are common among the tribes, in which the essential tie is some analogy of visionary experience rather than any traditional observance or dogmatic teaching: as with the Quakers, the brotherhood is based upon the quiet sympathy of friends, each of whom speaks but as the spirit prompts—certainly the most individualist of religions. Finally, I would mention the strain of romanticism which is to be found in tribal legend. Romance, whether of the sexes or of friends, is justly regarded as evidence of the individualization of human life, and a most potent antagonist of the *mores gentium*, even if, in the forms of chivalry, it may form into custom. Loose observers have said that chivalry and romance have no place in the spirit of the red man, but this is abundantly refuted by the number and poignancy of the tales of love and war which adorn every Indian record, often recalling historic incidents. In the European tradition the lover and the madman are regarded as phantasmally akin, and it is significant that the red man, also, recognizes that right to other-world vision which these dislocations of the spirit seem to attest.

Saliently the Indian's philosophy of life is indicated in the great rituals which have been sketched. The Calumet Ceremony defines the cosmos and is a petition that man may thrive and his affairs prosper, in his place and in his time. Tribal rituals, such as those of the Cedar Tree and of the baptismal Hako are petitions for the life and welfare of the social group, although in each case the prayer for the public weal is instituted from individual need and by an individual's vow, so that this giver's personal blessing is made emblem for the whole community's gain. Even in the great food-winning ceremonies, such as the game and corn dances, while these are cosmically timed and set by nature, nevertheless in their mythic backgrounds is invariably recognized some personal adventure or sacrifice: some seer adventuring the wilderness that he may bring thence the secret teachings of the gods that will lure forth the food-animals, some hero striving with Mondawmin or giving himself as immolation that grain may find increase. Finally, in a third elevation of the ceremonial spirit, the ritual is only the outer and incidental setting for the man's self-proof and inward vision. Throughout, the central conception is dualistic and dramatic; the natural world and the social provide the scene and the spectacle, but in the man's soul is the action. This action may be brief and fateful, or it may be for the wearing through of the allotted years of our humankind, but in every case it is the true drama of reality, and at its core is the test of the quality of the man.

The Christian world well understands such a conception of life. For with all its emphases upon the Church as an *Ecclesia* or an Assembly of Saints, still at its center Christianity also considers human life as a trial and ordeal, the purpose of which is to prove the individual human soul; and its most sacred rites are the series of sacraments which limn and sanction the career of the individual through life. Indeed, life is called a Way and the embodied man a Wayfarer (Viator), whose course is marked by Baptism and Confirmation, by the rite of Marriage, by Vigil and Consecration at the undertaking of those Crusades which form the man's career, and finally by the Viaticum with which each soul departs for its further journey into the realms of spirits. Such sacraments symbolize Christian philosophy; they represent that valuation of the individual soul for its own sake which is the prime distinction of the Christian faith; and they open our understanding to the world's reality, as

Christians conceive, in those elements of Grace and Inner Illumination which the sacraments convey.

In their own modes the Indians of America have developed a similar charting of life and symbolism of the progress of the human spirit. Virtually all primitive peoples have age-rites and rituals of initiation and of the laying of ghosts, but these are by no means invariably accompanied by that sense of inner and individual meaning which characterizes the North American rituals. For, not less than ourselves, the Indian consciously visualizes the pattern of human life and indeed frequently maps and diagrams its prospective course. Biography no less than history is recorded in pictographic charts, and the Way of Life itself is shown in emblem in more than one of the great medicine societies. Thus an Ojibwa chart, of Midé wiwin origin, depicts human life with nine turns, and after seven of these, representing the years of discretion and activity, are symbolized besetting trials or "temptations," touching some virtue such as respect for elders, obedience, purity, faithfulness. "The seventh temptation is said to be the hardest of all, and if a man can endure it he will live to the allotted age of man."<sup>3</sup> The Midé wiwin lodges, or degrees, are typically four, and again are symbolized as a progress; and not less typical is the Plains Indian conception of a man's life as the surmounting of the "four hills" of Infancy, Youth, Maturity and Old Age, each with its perils. If the last of these is attained, then indeed is the man to be honored, not so much for his personal wisdom as for the power of a "medicine," his tutelary, which has brought him to the full of the dangerous course. For Indian honor for old age is apparently mainly bound up with the conviction that an elder, by his mere power to endure to the end the ordeal of his human years, has thereby demonstrated a spiritual superiority. Among the most affecting and significant of North American customs are the rituals which mark the four prime moments of an individual's years—the infant's Reception into Life, the youth's solitary Vigil and Quest of Vision, the man or woman's Self-Proof and Recognition, often accompanied by a new naming, and finally the old man's ritual Memory and Passing, or for any man his Last Singing. In each of these, from the prayer for the babe to the final hush, there is something intimate and personal, with an inward and spiritual relation at the heart of it. . . .

## II

THE THIRD HILL in the Indian's chart of life is the Hill of Maturity. This is the period which represents the man's career, or the woman's, to be marked by whatever fate may permit in the way of realization of the normal ambitions of the race. These ambitions are typified in the tale, already referred to, of the seekers of gifts from Manabozho: skill as hunter and warrior, success in love, the power of healing, each of these is asked and given; but when one demands eternal life, this is granted in the only form in which even the gods may give it, and the asker is transformed into stone—for the Indian, with the Greek, holds to the Pindaric maxim, "the things of mortals befit mortality." Skill as hunter is asked first, for the red race is historically near to the age-old dependence upon the seasonal life of the hunting-ground for its subsistence; and that hard law of nature which makes of life a perpetual war of wits between hunter and hunted, in order that life at all may be, is always close to the forefront of consciousness. The Indian knows no herdsmen, and his agriculture is in the main a remembered benefaction. From childhood onward the huntsman's crafts are instilled, and the vast lore of the wisdom of animals which creates so predominating a part of his imaginative instruction, ritual and fictional, is his essential schooling. Indeed, his sincerest vital prejudice is for a kind of sympathy with wild life itself, which, while he slays for need, is nonetheless cherished and felt even in its humblest forms to be participant with man in nature's rights. He will not

rob the bee of all its honey; with the field mouse he traffics maize for the rodent's store of beans, being careful to leave the kernels in the nest whence the store of prized wild beans has been accumulated; and he erects tabus against the slaughter of animals with young, or the needless diminution of the herd. The white hunter, to the Indian, who slays for sport and beyond any food need, is a criminal against nature, and blasphemous of the meaning of life. His own world can know no indifference to the preservation of the animal kinds, and even toward the beasts upon which he must prey if he is to survive he directs a cult and a reverence, recognizing that man may only share in, never monopolize, the privileges of existence. In the Indian's consciousness there is always an element of uncertainty in the interpretation of man's place in nature; he feels himself, along with other creatures, to exist by the sufferance of powers not all of whom are human in form or spirit, and to deserve to live he must show his quality. If, to be a man, the hunter must take life, yet it is with a deeply underlying sense that all life is itself sacramental, and a sharing, not to be maintained or destroyed at man's lordly whim, but only to be held for an allotted span by petition and proof.

The accumulation of property as an end in itself, which bulks so huge in the white man's economy, hardly finds place in the Indian consciousness. There is Indian wealth—food, ponies, blankets, accoutrements and ornaments—but its meaning was natively not in itself, but in uses and meanings; capital wealth, in our understanding, and therefore our notions of thrift and of canny providence, hardly exist for the red man. In the main, food was seasonally stored, and was regarded as the right of the hungry, the women its dispensers, or, if in surplus, as provision for feasting. Ponies and blankets, while counted as riches, were frequently accumulated only as preparation for potlatch or give-away festivals, at which the owner impoverished himself. Utensils, arms, ornaments were peculiarly personal possessions, often heraldic in significance, and buried or destroyed at the passing of their owner. Indeed, many Indian customs other than festal givings involved rather the destruction of property than its creation. This was extensively the case where rites for the dead called for the burning, burial or breaking of personal possessions and the abandonment of houses in which death had occurred; but there were also public occasions, such as the annual kindling of the new fire by the tribes of the Southeast, when utensils were destroyed, and as far as possible the economic life was begun anew. For the Indian, material goods represented use, and it was mainly ceremonial bundles, and relics valuable because of sacred associations and medicine powers, that were piously transmitted. In these lay man's most genuine wealth, resident in the world of meanings rather than in that of things.

With the red race what largely replaces the motive of material acquisition is the cult and pursuit of wisdom, both of the body and of the mind. The Indian is eager for personal prowess, which in his understanding is not dissociated from power of thought and order of knowledge; physical and mental are, as it were, one breadth of being, magical in its action, so that at the core of every potency, whether of muscular skill or of sagacious conduct, there is a single essential force. This is what is termed "medicine" power in relation to Indian usage, and it is to the quest of such medicine that a great portion of the life-career of the Indian was devoted. The reason for the term is that men of great attainments in this medicine were often professional healers, their learning varying from actual empirical skills in the treatment of the sick or the injured to therapeutic suggestion, and indeed to arts of divination. But the meaning of "medicine" extends far beyond the practices of the Indian doctor or healer. Within most of the Indian groups, in addition to the social organization of clan and tribe and the civic forms of government, there are numerous secret societies, also called "medicine societies," entry into which is an



important episode in the individual's life, while to its activities often long years are devoted. These societies form a structure within the tribal structure; they are tribally recognized and play important roles in the greater tribal festivals, yet at the same time they have their own initiations and teachings, and each performs a special function in the total tribal economy: of surgeons, of rain-priests, of clowns, of guardians of seed-corn or devotees of cult-objects. Each of these societies will possess its own "medicine bundle," which is to the group what the individual's "medicine bag" is to him—guardian of his life and fate—and with each such bundle there is a body of transmitted learning, in part practical instruction, in part tradition, in part song and ritual, which in sum embodies its wisdom. It is this wisdom—of conduct, lore, ritual, song and dance—which is the treasure of life as the Indian understands it, transmitted by the great mysteries which are at the center of his attainment, and for which he pays with his labors and their fruits, his accumulations of food, pelts, ponies, blankets, ornaments, all forms of his native wealth. Often, certainly, underlying the quest of this wisdom there are nobler motives than the mere personal ambition for prestige and power. There are few histories that can show more frequently than does the Indian the rise of prophets whose life is in essence a devotion to the betterment of a people, and the native legend abounds in tales of men who have sought wisdom that their fellows may be benefited. But even apart from these, a main concern of the Indian's life is the pursuit of this medicine wisdom, sought as we seek truths of science or philosophy.

The pursuit of wisdom in the Indian's life is intimately associated with the quest of songs, and these with the two great enterprises of love and war. One cannot too strongly emphasize the fact that for the red man the discourse of song is in itself a magical, or indeed a spiritual thing. His music is his most certain means of impressing his sense of need upon the Powers, and of bringing them into communion with himself. His singing is not at all primarily for his companions in the world of men, but for the spirit beings that envelop the human realm. Ceremonies are of greater efficacy if the songs are repeated at greater length, and in many rites there is a pandemonium of noise brought on by the fact that the several societies or even individuals are singing songs sacred to themselves, simultaneously with, but irrespective of, the others. Their music is addressed to the Unseen, not to one another, and in that unseen world each Power is receiving only that music which is of its own kind or teaching. Songs, too, are intensely personal; it is profanation to sing them out of season, or without acquiring the right—"Great Grandfather, again one of your songs I shall sing; listen to me. These you required me to sing each day, and now, this day, I shall recall one." This is one of several similar prayers preparatory to singing recorded by Miss Densmore,<sup>4</sup> and it testifies to the sanctities which sustain the red man's sense of song. Perhaps, too, a like testimony lies in the fact that after death the voice of the departed may linger as his ghost; for there is more than one Indian tale of the Undying Voice still haunting the spot where the warrior, singing his death song, had met a valorous or tragic death.

In his Youth's Vigil, in Lover's Wooings, and in War the utterance of a song, whether chant or wordless melody, marks the intensities of the Indian's sense of time's consequence. From his vigil comes a personal song, sacred to his medicine and a part of it. As a young man, if he would woo, he composes a melody for the lover's flute, to be played beside the tipi of his beloved or at the pool where the maidens go for water; and if she composes a response in words, recognizing the melody, this is a token of favor. Perhaps in later life this very song may become a chant of death—for with the Indians as with other peoples the themes of love and war are interbound. A dramatic Omaha tale<sup>5</sup> recounts the rivalry of two young warriors. In the stress of battle the unsuccessful rival cuts the bowstring of the accepted lover, and the latter is

captured by the enemy. The rival brings the bow with its severed string to camp, as evidence of the death of the lover. But the girl, sharp-eyed, observes that the string is not broken but cut; she accused the rival of his treachery, and herself, alone, sets out for the land of the enemy. Linger near their camp, in the gloaming, she hears from the tipi where the prisoner is bound the strains of his love-song, now sung as a death-song; and in the night, stealthily making her way to the prisoner, she succeeds in freeing him and in escaping in his company. In Indian romance are many such tales, often with more than a fictional foundation.

But it is not on the romantic side that the red man's stress falls heavily. He demands marriage and the rearing of children as a tribal obligation, but his full career is a thing yet more important. Unless it be in the knighthood of medieval Europe or among the Samurai of Japan, there is hardly an example among men in which warfare is so constantly ritualized as it was among the Plains Indians. Furthermore, it is to the Knight Errant rather than, let us say, to the Crusading Orders that we must look for the close analogy to the Indian conception. The whole life of the mature man, and the central sanctions of the tribe, centered in the old days about the career of the warrior. One of the most curious phenomena of history is the attitude of the Aztecs of old Mexico toward their neighbors and kinsmen of Tlascalala. The Tlascalans formed a small independent state in the very heart of the Aztec empire, yet there was no genuine effort to conquer it. On the contrary, its independence was recognized, although every year the two peoples engaged in what they euphemistically called their War of Flowers, the purpose of which, on both sides, was the capture of prisoners to be sacrificed upon the altars of the gods. It appears that the Aztecs, originally a wandering, warlike tribe, deliberately refrained from conquering this most warlike of their neighbors in order that they might have, as it were, a whet from their own military ardor and a sharpener of their fighting prowess. As time passed, this War of Flowers became virtually a tribal rite.

Not dissimilar was the military spirit as it developed among the peoples of the Great Plains and the Forests. Every youth looked forward to his acceptance among the warriors, and he not infrequently took to the warpath while yet a boy. His object was not conquest but trophies; and there developed an elaborate heraldry of military symbolism. The warrior's eagle-plumed headdress—one of the most magnificent of all the ornaments of costume devised by mankind—his painted robe, his ceremonial emblems, all proclaimed his feats of arms; and in every great tribal ceremony those who had earned the right were expected to stand forth and publicly "count coup," that is, recount their notable deeds. Rarely was this merely a boasting of personal prowess; all that he had attained in the way of achievement the warrior attributed to the potency of that "medicine" which had come to him with his totem; he celebrated the favor of the Sun or of the Thunders or of the Elders of the Kinds that had come to befriend him in consequence of fastings and ordeals undergone, not the strength of his own arm in overthrowing the foe. Conversely, a warrior mortally wounded might compose as his death-song a reproof to the Power that had failed him: Gawitayac, a Chippewa whose manito animal was the large bear, as he was borne dying on a litter from the field of conflict died singing, "Large Bear deceives me."

Life, as has been stated, is conceived by the Indian as an ordeal, a proving, and above all a proving of courage and patience and endurance on the warpath. As in other phases of his living, so this also found its expression in song. Indian war songs form an extensive genre in the native music, and it is not difficult to reconstruct from these songs cycles which illustrate not only the steps of the warpath, but lyrically the philosophy which underlies the military ideal. In general, war songs fall into four



classes: there are those sung in the dances which mark the initiation of the war party; there are songs used by the warriors in the field, especially in the face of danger or imminent death or while enduring fatigue, and among these are found both the songs associated with the totems of the individual warriors and the songs of the medicine societies of which they are initiates; again, songs are sung by the women at home in behalf of departed warriors; and finally there are the songs of triumph celebrating the return of a successful party. Thus, from the music of the Teton Sioux, as recorded by Frances Densmore,<sup>6</sup> the cycle of war may be begun with the words of the song of a young man who is thinking of the warpath:

Friends!  
In ordinary life the customs are many.  
Friends!  
These do not interest me!  
I have said it.

Next come the songs of endurance, frequently centering about the image of the wolf, which the Plains Indians regard as an emblem of the man upon the warpath:

A Lone Wolf I am...  
I roam in many places...  
I am weary.

Or again:

A Wolf I thought myself to be...  
But the Owls hoot at me, the Owls hoot at me!  
The Night I fear!

When the enemy is near or the charge is to be made, the battle song is sung:

Clear the way!  
In a sacred manner I come!  
The Earth is mine!  
I come!

Or perhaps the warrior likens himself to the supernatural being which is his totem:

These\* may you behold!  
My horse, like the Thunderbird!  
These may you behold!

In not a few cases the warrior is desperate; for example, because of disappointed love, and he chooses death in battle as his solace. Then it may be that his song is a farewell which his comrades should bear to the heartless maiden:

When you reach home  
Tell her that long ere then  
I shall have finished.

Most impressive of all are the songs sung in the face of almost certain death, when the enemy is too strong and the last charge is to be made:

The old men say,  
Earth only endures...

\*Painted Horse and Herbs

Ye spake truly,  
Ye spake well!

A successful return is celebrated with songs referring to plunder or scalps taken or to the rejoicing of those who greet the warriors with triumph:

Friends,  
The war party returns!  
Friends,  
Whenever you say this  
That woman stands smiling!

The women's songs reflect a similar cycle. The maiden sends her love to win for himself a warrior's name:

You may go on the warpath!  
When I hear your name  
Then I will marry you!

And when he is gone the lover may remember her song:

The one I was going to marry  
Is again on the warpath...  
It is I whom she meant by this.

Honors won and age approaching, perhaps the woman will sing her advice that the career of war be closed:

You should give up the warpath,  
You should desire to settle down,  
You should stop for good!

Other songs commemorate, at times with a moving simplicity, those who never return. In this final example the woman is pictured as watching the returning band, seeking in vain for the form of one who has gone forth but who is never to return:

As the young men go by  
I was looking for him...  
It surprises me anew that he is gone...  
Something  
To which I cannot be reconciled.

Such are the cycles of war as commemorated in Indian songs. Clearly they reflect the central sanctions of the martial ideal. The virtues which they inspire are the hardy virtues of valor, endurance, self-reliance, contempt for death. Their most beautiful and deepest expression appears in the death songs sung by warriors facing certain destruction or by captives preparing to meet their fate; even at the stake the captured brave undertook to chant his song of defiance. There are numerous anecdotes describing this singing of the death song. In 1827, when Red Bird, chief of the Winnebago, surrendered to Government troops in order to save his tribe, beautifully clothed in white buckskin and carrying ceremonial pipes he advanced toward Major Whistler singing his death song: "I am ready," he said. "I do not wish to be put in irons. Let me be free. I have given away my life—it is gone like that!" And stooping he took a pinch of dust and blew it to the winds. "I would not take it

back. It is gone." Half a century later, when the Kiowa chieftain, Setangya, was being conveyed to a Government prison, he called in his native tongue to a fellow Indian: "Tell my people that I am dead. I died the first day out, and my bones will be lying at the side of the road. I wish my people to gather them up and take them home." And saying to his companion prisoners that he was a chief and a warrior and too old to be treated as a little child, he began to sing the death song of his clan:

O sun, you remain forever, but we Kaitse'nko must die!  
O earth, you remain forever, but we Kaitse'nko must die!

He worked his hands loose from the irons, tearing the skin from them, seized a knife which he had concealed in his garments and leaped upon his guards in a desperate effort to kill one more man before he himself fell. Bullets from the guns of surrounding soldiers killed him. Again, in 1863, after numbers of settlers had been murdered, thirty-eight captured Indians of the Santee Sioux were condemned to hang. "As they ascended the steps (of the scaffold)," wrote General Howard, "the death song was started, and when they had got upon the platform the noise of their deep swelling voices was truly hideous." Had the white man understood the meaning of the songs, or been able to grasp their melodies, they would not have seemed hideous; for today our most competent composers turn eagerly to Indian themes for their musical inspirations, and our widened understanding shows in them much that is beautiful in sentiment as well as in philosophy.

An interesting Crow legend, handed on for more than a century, tells of a council just before the moment of attack upon a Sioux encampment. The chief said: "This is a fine day. Your mother must have been waiting for you, thinking you were going to bring a Dakota scalp. When a woman gives birth, it takes her a long time and she does not know whether she will live or not. ...Mount your horses and go....You will either be killed or will kill an enemy." A certain warrior named Wants-to-Die answered: "Let us all mount our horses. When I am old, I shall die. I will die at any time; I want to find out how it is. It is like going up over a divide." And he sang:

Sky and Earth are everlasting!  
Old age is a thing of evil!  
Charge!

This is the red man's equivalent of our "over the top." And in the Crow chieftain's comparison we are reminded not only of the great verse of Euripides—"Better to enter battle thrice than to bear one child!"—but also of the Aztec belief that of all those who die only warriors fallen in battle or offered up on the sacrificial stone are joined with women perishing in childbirth in ascending to become companions of the Shining Sun.

I would cite two more examples of Omaha death songs. The first is very simple in form, yet rich in associations. The warrior, about to meet his fate, sings words roughly translatable:

Have they not said,  
Have they not said,—  
*Hin!* My brother! Here lies a man!

The exclamation *hin* is a feminine cry of joy; "my brother" is a cry of recognition; "here lies a man" refers to the elder sister's delight when she beholds the new-born baby brother lying in the tipi. To the warrior about to finish his career the image

recalls not only the tender thought of his loved ones, but their satisfaction, even in grief, when they picture him meeting the end with the valor of a man. Birth and death are here united in one image. The second example is from this same tribe, and it rings like a fragment out of Greek tragedy and more than any other native poem gives the Indian's measure of human life:

There is no evading death...  
The old men have not told that any has found a way to pass beyond it...  
The career of a Leader is difficult of accomplishment.

There are Aztec rituals filled with this spirit, and indeed it seems as if it were the very genius of their thought, as the chants recorded by Sahagun pictures it. It is also deep at the heart of the entire American Indian philosophy of life. . . .

## NOTES

1. Visitors and volunteers are permitted to enter certain of the ceremonial dances of the Pueblo peoples, although they are expected to dance in the division which corresponds with that of which they are members in their own village, the polity and ceremonial organization of the several villages being closely similar.
2. Section III below describes the widespread rite of vigil and fasting. But there are also societies of Eldermen organized for the express purpose of reflective study. Such are the Pawnee *Raristesharu*, the men who "try to be like the stars," or the Osage *Non-hon-zhin-ga*, the Little Old Men who debate the tribal metaphysics. See Fletcher, "The Hako," *Bur. of Am. Ethnol., Twenty-second Annual Report*, Part 2 (1904), p. 235, and La Flesche, "The Osage Tribe," *Thirty-sixth Annual Report* (1921), pp. 48, 55.
3. See Frances Densmore, "Chippewa Music," *Bur. of Am. Ethnol., Bul. 45* (1910), p. 24.
4. Densmore, "Teton Sioux Music," p. 160.
5. This story was narrated to the author by Francis La Flesche who regarded it as an episode in the history of his own tribe, the Omaha. Equally romantic is the story of "The Weeper," as dramatized in Alexander, *Manito Masks*, a story also told by Dr. La Flesche who remembered "the Weeper" as an old man.
6. Densmore, *op. cit.*, Nos. 125, 126, 129, 136, 140, 143, 142, 144, 151, 153, 154, and 152.
7. Thos. L. McKenney and Jas. Hall, *History of the Indian Tribes* (Philadelphia, 1870), Vol. II, p. 312, gives the account of Red Bird's surrender. (This will be found in Vol. II, p. 431, of the three-volume edition edited by F. W. Hodge and published under the title *The Indian Tribes of North America* (Edinburgh: John Grant, 1933).)
8. James Mooney, "Calendar History of the Kiowa," *Bur. of Am. Ethnol., Seventeenth Annual Report*, Part I (1898), pp. 329, 332.
9. O. O. Howard, *My Life and Experiences among Our Hostile Indians* (Hartford: A. D. Worthington and Company, 1907), p. 114.
10. R. H. Lowie, "The Religion of the Crow Indians," *Am. Mus. of Nat. Hist., Anthropol. Papers*, Vol. XXV, Part II (1922), pp. 416-7.
11. Fletcher, "A Study of Omaha Indian Music," *Peabody Mus. of Am. Arch. and Ethnol., Papers*, Vol. I, No. 5 (1893), pp. 13-14, 46.



## AMERICAN INDIANS AND WHITE PEOPLE

Rosalie H. Wax and Robert K. Thomas

As the Hughes have pointed out, when peoples come into troublesome contact with each other, popular and scholarly attention is usually focused on only one of them. Thus the relationship between Indians and the persons of European extraction, known as whites, is commonly termed the "Indian problem." While these authors agree that such emphasis is natural, they call attention to the fact that the unit of racial or ethnic relations is no single people, but the situation — the frontier of contact of the two or more peoples inhabiting a community or region.<sup>1</sup>

This paper is an attempt to describe one of the more intimate aspects of just such a frontier situation, namely, what happens when American Indians and white people meet in the course of their day-to-day activities and try to communicate with each other. It does not attempt to define the major areas of difference between Indian and white American culture or personality, nor does it discuss the major reasons for conflict and hostility between the two, but rather tries to explain how and why they find talking to each other difficult. It is, therefore, directed as much to the Indian as to the white reader.

We are aware that there are significant differences in behavior and personality among the various kinds of Indians and, likewise, among the various kinds of white men, and that interesting exceptions may possibly be found to all of our generalizations. Nevertheless, our observations have convinced us that most white men who live in the United States share ideas and practices about proper behavior that are very different from those shared by most Indians.

Social discourse is one of the areas where Indians and whites most easily misunderstand each other. Placed in an informal social gathering, such as a small party where he knows only the host, the Indian will usually sit or stand quietly, saying nothing and seeming to do nothing. He may do this so naturally that he disappears into the background, merging with the wall fixtures. If addressed directly, he will not look at the speaker; there may be considerable delay before the reply, and this may be pitched so softly as to be below the hearing threshold of the white interlocutor; he may even look deliberately away and give no response at all.

In this same situation, the white man will often become undiscourageably loquacious. A silent neighbor will be peppered with small shop talk in the hope that one of his rounds will trigger an exchange and a conversational engagement. If the neighbor happens to be an Indian, his protracted silence will spur the white to ever more extreme exertions; and the more frantic the one becomes the less the response he is likely to elicit from the other.

Ironically, both parties are trying hard to establish communication and good feeling. But, like Aesop's would-be friends, the crane and the fox, each employs devices that puzzle, alienate, and sometimes anger the other.

From childhood, white people and Indians are brought up to react to strange and dangerous situations in quite different ways. The white man who finds himself in an unstructured, anxiety-provoking situation is trained to react with a great deal of activity. He will begin action after action until he either structures the situation, or

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escapes from it, or simply collapses. But the Indian, put in the same place, is brought up to remain motionless and watch. Outwardly he appears to freeze. Inwardly, he is using all of his senses to discover what is expected of him — what activities are proper, seemly, and safe. One might put it this way: in an unfamiliar situation a white man is taught to react by aggressive experimentation — he keeps moving until he finds a satisfactory pattern. His motto is “Try and try again.” But the Indian puts his faith in observation. He waits and watches until the other actors show him the correct pattern.

Once he has picked up the cues and feels relatively certain that he can accomplish what is expected, the Indian may respond with a sudden energy and enthusiasm that can bewilder his white partners. For example, at a party given for a group of Indian college students by the white members of a faculty, the Indian students sat and said virtually nothing. The faculty members did their best to draw out their expressionless and noncommittal guests. Even the stock questions of school and educational plans brought little response. At length in desperation, the faculty members talked to each other.

After refreshments were served the party broke into small clusters of guests, and in each cluster an Indian student did most of the talking. He delivered a modest, but well organized address describing his educational plans. From questions put to him, each had concluded that his role at the party was to paint his academic future. When opportunity offered, he gave the faculty members exactly what he thought they wanted.

The active experimenting disposition of many white men and the motionless alertness of Indians may be related to different cultural attitudes toward what white people call success or failure. Indian friends tell us that they do not praise or reward their children for doing what is proper or right; they are expected to behave well, for this is “natural” or “normal”. Thus a “good” Indian child reflects no special credit on himself or on his parents. He is simply behaving as a child of his people should behave.<sup>2</sup> On the other hand, the “bad” or ill-intentioned child is censured and the child who makes mistakes is shamed, which, in an Indian community, is a grave punishment. As one sophisticated Indian remarked: “As a result of the way they are raised, very few Indians will try to do something at which they’re not good (adept). It takes a lot of courage.”

As an example, he cited a phenomenon, common in his tribe, of men gathering to help a relative build a house.

You watch a housebuilding among my people. You see some men struggling with the work of erecting the structure, and, over there, sitting on the grass, may be a man, just watching, never lending a hand, even with the heaviest work. They get the structure up, and all of a sudden there’s that man on the roof, working away, laying shingle — because what he knows how to do is lay shingle. All these men that were there are kin come to help with the housebuilding, but each person only offers his assistance in what he knows he can do.

He also reminded us of how an Indian girl who had been making tortillas at a picnic immediately stopped when two highly skilled girls began to help her. She excused herself and disappeared. But a white girl who knew nothing of Indian cookery pitched in and was quite unembarrassed by her lack of skill.

Many other examples of the Indians' reluctance to exhibit clumsiness or ineptitude before others appear in the literature. For example, Nash relates how a Maya girl learns to operate weaving or spinning machines in a factory by silently observing the operator. Only when she feels competent will the observer take over and run the machine.

She will not try her hand until she feels competent, for to fumble and make mistakes is a cause for *verguenza* — public shame. She does not ask questions because that would annoy the person teaching her, and they might also think she is stupid.<sup>3</sup>

Again, Macgregor mentions that an Indian school track team was reluctant to run because they knew they could not win, and a basketball team did not want their parents and neighbors to come to an interschool game for fear they would laugh at their mistakes and failure to win.<sup>4</sup>

Perhaps it will be reassuring to the Indian to realize that the reckless torrents of words poured out by white people are usually intended as friendly or, at least, social gestures. The more ill at ease a white man becomes, the more he is likely to talk. He is not nearly so afraid of making mistakes as is the Indian and it is almost impossible (by Indian standards) to embarrass or "shame" him. By the same token, he will rarely hold an Indian's mistakes against him. Conversely, the white person who has had little experience in talking with Indians should find it heartening to know that the silence and downcast eyes with which his first conversational gambits may be received spring from shyness and, often, from courtesy. He is not being snubbed or ignored; on the contrary, his words and actions are being observed with minute care. Once the Indian has discovered what his response ought to be, he will make it. This may take a little time, but the person who is not willing to spend a little time ought not to try to talk to Indians.

The over-sensitive white man may take comfort in the fact that the Indian who wishes to insult him will generally make his intentions quite clear. The Indian who looks away when you address him is being considerate — to stare into your face might embarrass you. But the Indian who treats you as if you were invisible is putting you beneath the notice of a highly observant man.

In every human relationship there is some element of influence, interference, or downright compulsion. The white man has been and is torn between two ideals: on the one hand, he believes in freedom, in minding his own business, and in the right of people to make up their minds for themselves; but, on the other hand, he believes that he should be his brother's keeper and not abstain from advice, or even action, when his brother is speeding down the road toward perdition, death, or social isolation due to halitosis. The Indian society is unequivocal: interference of any form is forbidden, regardless of the folly, irresponsibility, or ignorance of your brother.

Consequently, when the white man is motivated as his brother's keeper, which is most of the time when he is dealing with Indians, he rarely says or does anything that does not sound rude or even hostile to the latter. The white, imbued with a sense of righteousness in "helping the downtrodden and backward," does not realize the nature of his conduct, and the Indian cannot tell him, for that, in itself, would be "interference" with the white's freedom to act as he sees fit.

In a general sense, coercion has been and is a fundamental element in the social orders of the Western world. Social theorists have characterized the state as that

national institution that effectively claims the legitimate monopoly of violence. Lesser institutions utilize a variety of corporeal and spiritual sanctions to effect cooperative action, and the economy prides itself on utilizing the lash of need and the lure of wealth. These characteristics of Western social structure have stimulated the more idealistic to the proposal of new communities in which the elimination of brute compulsion would ensure the release of the creative energies of man; but so deeply entrenched is this system of hierarchial and enforced organization that these are ridiculed as "utopian." In contrast, many of the Indian societies were organized on principles that relied to a great extent on voluntary cooperation and lacked the military or other coercive instrumentalities of the European.

Recent years have seen a marked shift in the general American social patterns. The use of physical violence has been curtailed and the emphasis has shifted toward verbal manipulation; this has been evident in such diverse areas as the armed services, business corporations, educational institutions, and the family. Educational movies shown to children at school impress them with the fact that the admirable leader is the boy or girl who can "get other children to do what he (the leader) wants them to do by convincing them that they really want to do what he (the leader) wants them to do." Children are taught by parents and playmates that their success in most areas of life will depend on their skill as an influence on or manipulator of others. Thus white children begin to practice influencing other people very early in life and they conscientiously try to improve their skills, if we may judge by the letters sent to columnists asking for advice on how to get parents, dates, spouses, or children to do things that (one assumes) these parents, dates, spouses, or children are not particularly eager to do.

This ability is justly valued by the white people since a great deal of modern industrial and organizational work could not be carried on without it. For example, an office manager or foreman finds himself in charge of a group of people of different religious and ethnic backgrounds, different ages and temperaments, and widely varying moral and ethical views. If he is going to get the job done he must find some way of getting all of these folk to work together and he does this by being an extraordinarily flexible, agreeable, and persuasive influencer.

Perhaps because these "human relations skills" are a social replacement for physical force, white people tend to be insensitive to the simple fact that they are still interpersonally coercive. The "non-directive" teacher still wants the children to work as a group and on the project for which she has the materials and the skills. Similarly, the would-be hostess who will not listen to an excuse and interprets a refusal as a personal affront may not realize that she is forcing her guests to do what they do not wish to do. Even when white people do not wish to accomplish some end, their conversational patterns are structured along coercive lines. Thus, at a casual party, the man who remarks that he plans to buy a pear tree may anticipate that someone will immediately suggest that he buy a peach tree instead. If he remarks that he is shopping for a new car, someone will be happy to tell him exactly what kind of a car he ought to buy. The same thing happens if he ventures an opinion about music or politics. Someone is bound to inform him (in a friendly way, of course) that he ought to be listening to, reading, or attending something for which he has no particular inclination. Perhaps these patterns of conversation entertain white people because they play with the forms that are so serious in their society. The man who can outadvise the other is "one-up," and the loser is expected to take his defeat with good grace.

The Indian defines all of the above behavior, from the gentlest manipulation to the



most egregious meddling, as outside the area of proper action. From earliest childhood he is trained to regard absolute non-interference in interpersonal relations as decent or normal and to react to even the mildest coercion in these areas with bewilderment, disgust, and fear.

Though most sensitive white persons who have lived with Indians are aware of this phenomenon, we have found none that have successfully described it in general terms.<sup>5</sup> Under these circumstances it might be wise to follow the Indian pattern of communication and describe the Indian "ethic of non-interference" by examples.

One of the more spectacular examples is the behavior of Indian passengers in an automobile. If the car is the property of the driver, no passenger ever considers giving him suggestions or directions. Even though a rock slide or a wandering steer may have blocked the right of way, no one says a word. To do so would be "interference." In consequence, accidents can occur which might have been prevented had any one of several passengers chosen to direct the attention of the driver to the hazard or obstacle. As the car rolls merrily into the ditch all that may be heard is a quiet exhalation of breath.

An example of this "ethic" was noted over thirty years ago among the Pit River Indians of California and recorded by Jaime de Angulo:

I have heard Indians say: "That's not right what he's doing, that fellow . . . ." "What d'you mean it's not right?" "Well . . . you ain't supposed to do things that way . . . it never was done that way . . . there'll be trouble." "Then why don't you stop him?" "Stop him? How can I stop him? It's his way."<sup>6</sup>

A more personal example was given by an Indian friend. The friend was living with his wife's family and customarily drove to work every morning. One morning at breakfast he noticed that his sister-in-law, Mary, had dressed up as if she were going to town. Curious, he asked his wife: "Is Mary going any place?" "Oh yes," said his wife, "She's going to Phoenix."

"Does she have a lift to the bus station?" asked our friend. "No," said his wife.

Our friend then asked his sister-in-law if she would like him to give her a lift on his way to work and she accepted. After driving for some time, our friend suddenly became aware of the fact that he had automatically driven directly to work, passing right by the bus station without stopping. His sister-in-law was calmly looking out of the window. She had made no comment when he overshot the bus station and she made none now. Without a word, he turned the car around and took her to the bus station.

Characteristic Indian "non-interference" was shown by Mary, not only when she did not comment on the fact that her brother-in-law was passing the bus station, but also in her behavior before they set out. To have asked her brother-in-law to take her to the bus station would have constituted an indelicate attempt to influence him. Perhaps he would not wish to take her with him. By asking him she might "force" him to refuse and thus cause him embarrassment and discomfort. Again, if he took her unwillingly he would feel resentment toward her. By dressing up she could communicate her desires in a way that he could accept or reject without arousing any "bad feelings." That is, he could invite her to go along or he could "be occupied" and go without her.

Great delicacy and sensitivity of feeling are essential to even a moderate standard of Indian good manners. If one is extending invitations to a get-together one does not urge people to come; such urging would be "interfering," for, if they wish to come, they will come. Again, under ordinary circumstances, one does not address another human being unless he has given some indication that he is willing to give you his attention. Thus, if one wishes to begin a conversation, even with a spouse or relative, one first puts oneself in his line of vision. If he does not acknowledge your presence this is a sign that he is occupied and you wait or go away. To address him while he is talking to someone else or meditating would be gross interference. If one is talking with a friend and he unwittingly brings up a delicate or painful subject, one lets him know this by pretending not to hear, by looking away, or by changing the subject. Most Indians follow these rules of etiquette unconsciously. Even so-called assimilated Indians follow them in part, and are not aware that they do so.<sup>7</sup>

A profound respect for the interests, occupations, and responsibilities of other human beings begins to show itself even in the very young Indian child. We have, for example, conversed with Indian parents for hours, while half a dozen children played around us, and, not once, did any of the children address a word to us. A little girl of three or four might leave the playgroup for a while and lean against an adult relative or sit in a lap. But, only in a grave emergency did she try to attract the attention of an adult and even then she tried not to interrupt what they were doing. Thus, if a bold child wanted to know if it might have a piece of the watermelon that an adult was cutting, it might creep up and whisper into its mother's ear.

We have asked a number of Indians how it is that even very young children do not bother older people. We are usually told something like this: "When I think about it, I see you're right. We never did bother grown-up people when I was a kid. It's funny because I can't remember that anybody said anything to us about it. We just didn't do it."

Such statements suggest that the Indian child is taught very early not to interfere with or bother older people who are otherwise occupied and that both instruction and learning may proceed on a subconscious level. Indeed, we have noticed that even little toddlers do not make the loud and vigorous attempts to monopolize their parent's attention which are characteristic of so many white infants.

Since the human infant must be taught to demand the attention of its parents and since Indian parents simply do not respond to "interfering" demand, it is possible that many Indian infants never learn some of the coercive and aggressive oral and verbal techniques available to children in other cultures. We do not suggest that Indian children lack aggression, but rather that their culture gives them virtually no opportunity to express it by interfering with the activities of others. On the other hand, they are taught consideration through the example of their elders, for Indian adults consistently treat children with the same respect they expect for themselves. To interrupt a child at play, or force it to do something against its will but "for its own good," are contrary to all precepts of Indian child-rearing.<sup>8</sup> Indeed, Erikson tells of an Indian man reared by whites who felt that his wife ought to forbid his children to use profanity. His wife, reared as an Indian, regarded her husband's interfering attitude as evidence that he was sick in mind.<sup>9</sup>

Indians rarely discipline their children in a fashion noticeable to white persons. In the few cases where Rosalie Wax has seen an Indian child punished, parental disapproval was directed against "interference." In one case an Indian boy of about six who had played a great deal with white children repeatedly interrupted a



conversation between Indian elders. At first he was ignored or gently set aside. When, after five or six rejections he was still persisting, his father addressed him directly: "Son," he said, "You're making it hard for all of us." This boy's father says regretfully that he thinks his son will grow up to be a white man. "When my wife or I show disapproval, it no longer makes any impression on him. He behaves just like the white boys he plays with."

In another case R. Wax was engaged in a conversation with an Indian man. His wife, a woman of notorious impatience, wished to go home. Not venturing to intrude herself, she sent her five year old daughter to tell Papa to come home. Papa, though very fond of his little girl, behaved as if he neither saw nor heard her. I noticed that the child was very distressed and frightened, but I did not realize at this time how severely her father was rebuking her.

By this time some non-Indian readers may have concluded that the upbringing of Indian children must be harsh indeed and that the little tykes creep through their days behind a wall of silence created by adults. Nothing, of course, could be farther from the truth. Indian parents are by no means "busy" all the time, and when they are unoccupied they like nothing better than to coddle, play with, and talk to little children.<sup>10</sup> Moreover, when an Indian gives anyone, child or adult, his attention, he gives all of it. Thus, when he is interacting with an adult, the child is not only treated with the warmth and indulgence noted by so many observers, but he is given an attention that is absolute. As we have already noted, this intense concentration on the emotional and intellectual overtones of a personal relationship also characterizes adult interaction. Thus, there really is no such thing as a casual or dilatory conversation between Indians. If they are not *en rapport* they are worlds apart; if they are giving their attention, they use every sense to the utmost.

As we have noted, the first impulse of an Indian who encounters an interferer (with whom he is on terms of friendship) is to withdraw his attention. If the ill-mannered person does not take the hint, the Indian will quietly go away. If it is impossible for him to leave, he does his best to make himself inconspicuous. By disappearing he avoids provoking the disturbed individual to further outbursts and also avoids embarrassing him by being a witness to his improper behavior. Simultaneously, he rebukes him in a socially sanctioned manner. In the past an entire community might withdraw from an incorrigible meddler and leave him quite alone.

Perhaps because these social sanctions are usually effective in an Indian community, Indians have not yet developed devices for dealing with an interferer who claims to be peaceable but aggressively refuses to permit them to withdraw. They can only marvel at his bizarre behavior and wish that he would go away. Sometimes, when prodded past endurance, Indian women will lose their self-control and try to drive out intruders with harsh words and even physical force.

Since the white man from infancy has been encouraged to defend himself and "face up" to unpleasant things, he almost invariably interprets the Indian's withdrawal from his verbal "attacks," not as an unostentatious rebuke, but as evidence of timidity, irresponsibility, or, even, as a tendency to "flee from reality."<sup>11</sup> This Indian trait more than any other seems to baffle the white man, for though he has been exposed to Christian doctrine for many, many centuries, he still cannot begin to understand the man who will not fight back.

We regret that some social scientists are among the least perceptive persons in this particular matter. (Perhaps their training makes them over prone to equate a

disappearing informant with personal failure.) For example, we have seen a social scientist of some repute attempt to initiate a discussion with Indians by suggesting that they no longer possessed any culture of their own but were unrealistically clinging to an impoverished "reservation" culture. What they ought to do, he went on to say, was to leave the reservations and become assimilated. When this remark was received in expressionless silence the scientist suggested that this "lack of response" supported his point, for no one present had been able to defend the existence of their culture. The faces of the Indians became even more impassive, but the scientist did not notice that the feet and legs of some of the young men from the Plains tribes had begun to tremble as with the ague. A white person in the audience could no longer control his impulse to interfere, and, in the ensuing debate, much of the Indians' tension was dissipated.

On another occasion a psychiatrist whose initial overtures had been observed in silence by his Indian audience began to prod them with remarks intended to arouse their anger. The Indian men, as usual, made themselves inconspicuous. A few stole out of the meeting. But some of the women lost their tempers and the session ended in a loud and rather vulgar brawl.

After these incidents we talked with both the white and the Indian participants. Both of the social scientists assured us that they had merely been trying to elicit a response from the Indians and the second one seemed naively pleased with the "discovery" that "they'll only react if you get them mad." The Indians seemed to feel that it was best to ignore the whole thing. As one older man remarked: "You do not take the words of an insane person seriously or get angry at him."

The reader, by now, may be able to appreciate the blunt truth of a statement made by a middle-aged Apache who was attending a college class on the behavior of ethnic groups. Hoping to stimulate a discussion of accommodation and assimilation, the instructor asked: "What develops when two different peoples meet?" Laconically, the Apache replied: "Bad feelings."

One cannot examine a situation as distressing as the Indian and white frontier of sociable contact without wondering what might be done to make it less painful for both parties. To tell most white people that they can get along with Indians fairly well if they do not interfere is almost like telling them to give up breathing. It is, perhaps, equally difficult for an Indian to appreciate that the "mean" and "crazy" deeds of the white men do not necessarily have the same significance as the mean or crazy deeds of an Indian.

We have noted that there is less tension and distress in those situations in which the atmosphere of power and authority in which the Indian and the white man usually meet is mitigated or absent. Thus, the white man often finds it easier to get along with the Indian when he is gambling, trading, partying, or simply "chewing the rag." This is not because there is anything particularly friendly or brotherly in these activities but because they represent some of the few remaining social situations in which the white man cannot always immediately assume an authoritative or interfering role. In such situations the Indian learns to make allowances for or take advantage of the white man's restlessness, his incomprehensible "pride" and his reckless "courage." The white man, for his part, learns to accommodate himself to the slow pace, sudden temperamental outbursts, and unexpected disappearances of the Indian.

We have noted that most white people who have a tolerably good relationship with Indians consciously or unconsciously subscribe to the notion that white men ought to keep their noses out of Indian matters. However else they may behave seems to make little difference. Thus, one of the finest field workers known to us is an anthropologist of so gentle and unaggressive a nature that one sometimes wonders how he can maintain himself in the modern world. When he is in the field, the Indians spend a good deal of their time seeing that he comes to no harm. Another white man has no tact at all and breaks some rule of Indian decorum in almost every sentence he utters. Both men, however, subscribe to non-interference in Indian matters and both are admired and liked by Indians.

On the matter of interaction between groups composed both of Indians and whites, we have noted that "good feelings" are more likely to arise when the situation is clearly defined as one of contact. By this we mean that the participants from both groups come to realize that they are interacting in an entirely new situation, alien to both, and that their comfort, enjoyment, and accomplishment will depend on their ingenuity in inventing new forms and rules applicable to this new situation.

It is remarkable how rapidly and spontaneously new social forms comfortable to both parties may be defined, provided that both parties strongly desire to act or play together. We were, for example, unable to accomplish much in the Workshop on American Indian Affairs until we redefined the teaching-learning situation and we were obliged to do that before we could participate in picnics and dances at which both white people and Indians could have a good time. It is possible that such "accommodating" contact situations are established more frequently than social scientists realize. Their recognition and study might help to throw light on problems of great importance.

We are aware that we have presented a picture and analysis of Indian child rearing practices not entirely compatible with those of certain other observers. However, we think that the significant differences are quantitative rather than qualitative and rest on the fact that we emphasize what other scholars have overlooked.

We are aware that we have presented a picture and analysis of Indian child rearing practices not entirely compatible with those of certain other observers. However, we think that the significant differences are quantitative rather than qualitative and rest on the fact that we emphasize what other scholars have overlooked.

We agree with Dorothy Lee that it is misleading to call Indian childrearing practices "permissive" or "indulgent."<sup>12</sup> It might be more accurate to say that it usually does not occur to Indian parents to permit or forbid their children to do anything, much less permit or forbid them to move their bowels. White parents, on the other hand, see themselves as "permitters" and "forbidders." Nevertheless, from the Indian point of view, they leave vast and very important areas of their children's behavior completely unstructured. Thus one might suggest that in both cultures parents and elders subject infants and children to an intensive and careful training, but that they use very different methods and emphasize very different skills.

Again, we believe that Erikson has overlooked something very important when he depicts Sioux upbringing as one in which the child is introduced to social discipline "in the form of a tradition of unrelenting public opinion" only after an infancy in which he "is allowed to be an individualist" and is subjected to no frustration of impulse.<sup>13</sup>



According to our observations, Sioux and other Indians begin to train their children to be highly sensitive social beings long before they can talk and, perhaps, even before the age when white infants are subjected to oral and anal frustrations. Here we again agree with Lee in the view that Indian training in social sensitivity and in respect for others begins at birth, and, apparently, is reinforced with every interpersonal experience.

Perhaps, on occasion, too intense a focus on a formidable theoretical framework may serve to blur important aspects of the phenomena one intends to observe. This may be especially so with an alien culture. Thus, a people who do not practice the classic Freudian instinctual disciplines may be characterized as lacking in discipline, whereas the fact that they may practice a kind of subliminal "sleep-training" on their children (as do the Papago) may be overlooked. On the other hand, we may anticipate that, in time, cross-cultural studies will help to refine and develop our existing body of theory.

## NOTES

<sup>1</sup>Everett Cherrington Hughes and Helen MacGill Hughes, *Where Peoples Meet* (Glencoe, Illinois, 1952), pp. 18-19.

<sup>2</sup>We have not heard an Indian use the old-fashioned term, "decent," in this context though we note that Kluckhohn used it to describe the Indian point of view (cited in Dorothy B. Lee, *Freedom and Culture*, Englewood Cliffs, New Jersey, 1959, p. 130). We find it apt since, in the white society of a generation ago, decent behavior was expected of children and brought no reward while indecent behavior was severely punished.

The Indian conception that decent or proper behavior deserves no particular notice or praise is, nevertheless, rarely appreciated by white people. We, for example, have heard teachers and other professionals complain that their Indian students and clients never thanked them for their work and devotion. And Margaret Mead remarks that to Indians "All government employees, no matter how honest, how tireless, how enthusiastic, would be voted as merely 'doing their duty' and given neither laurels or thanks." This Indian behavior does not reflect hostility or ingratitude. It merely reflects the Indian view that medals or laurel wreaths are not given to people for doing what they ought to do (Margaret Mead, *The Changing Culture of an Indian Tribe*, New York, 1932; cited by Erik H. Erikson in "Observations on Sioux Education," *Journal of Psychology*, VII, 1939, 123).

<sup>3</sup>Manning Nash, *Machine Age Maya*, *Memoirs of the American Anthropological Association*, No. 87 (1958), pp. 26-27, 46.

<sup>4</sup>Gordon Macgregor, *Warriors Without Weapons* (Chicago, 1946), p. 137.

<sup>5</sup>Lowie's examples of the attitude of Indian parents toward their children's property is, we think, an example of non-interference (*Primitive Society*, New York, 1925, pp. 233-34). See, also, Paul Radin, *The Trickster* (New York, 1956), p. 9 and p. 55, n. 9. On p. 153 Radin suggests that part of the Trickster Cycle criticizes the chief, since "one of his functions was to interfere in all kinds of situations." Macgregor's statement that the Indian respects the individual's accountability to himself for his own actions is helpful and Lee's remarks on individual autonomy and social structure are extremely acute. Indeed, only Lee seems to see that Indian "respect for the individual" is an integral part of Indian "respect for social structure" (Macgregor, *op. cit.*, p. 65, n. 7; Dorothy Lee, *op. cit.*, Chap. 1} Erikson (*op. cit.*) has made an uncommon attempt to describe how white people and Indians see each other and often notices the Indians' reaction to "interference" without quite understanding what is going on.

<sup>6</sup>"Indians in Overalls," *Hudson Review*, III (1956), 369.

<sup>7</sup>Some fine descriptions of the extremely delicate interaction demanded in Eskimo communities may be found in the works of Peter Freuchen.

<sup>8</sup>White people frequently interpret this consideration as indifference or gross indulgence. As Macgregor remarks:

(Indian) Parents do not force their children to conform because 'mother knows best' or to avoid damaging the parents' reputation or self-esteem. A child who runs away from school is usually not asked why he came home. Likewise, a grown son who leaves the reservation and is not heard from in years is rarely questioned on his return about what he has been doing. (*Op. cit.*, p. 67, n. 7.)

<sup>9</sup>Erikson. *op. cit.*, p. 130.

<sup>10</sup>The men of some tribes do not play with little children but they usually seem to enjoy talking to them.

<sup>11</sup>Even Erikson, who is far more aware of the withdrawing disposition of the Indian than are most other white men, does not see that it is, to the Indian, a matter of self-evident good manners. See for example, his complex discussion in *op. cit.*, pp. 124-25.

<sup>12</sup>*Op. cit.*, p. 6.

<sup>13</sup>*Op. cit.*, pp. 152-53.



#### **4. INDIAN HISTORY SINCE THE COMING OF THE WHITES**

## A GENERALIZED VIEW OF AMERICAN INDIAN HISTORY

D'Arcy McNickle

SINCE the middle of last century, until quite recently, the native tribes inhabiting the area now included within the boundaries of the United States seemed destined for extinction. Reference to the 'vanishing red man' was common in song and story. A popular equestrian sculpture labelled 'The End of the Trail', captured the note of inevitable doom. Reproductions in miniature of this doleful composition had wide distribution as parlour ornaments and carried into American homes the idea that Indian destiny had run its course.

Only the Indians seemed unwilling to accept the dire forecast. Caught up in succeeding waves of devastating epidemics and border wars as settlement moved ever westward, the Indians retreated, protecting what they could, and managing to be at hand to fight another day when necessity required it. They lost, but were never destroyed.

By 1850 the total Indian population had declined to 250,000, according to estimates that may not be too reliable. A low point of 220,000 may have been reached. The population at the beginning of the seventeenth century may have been 850,000, when settlement north of Mexico made a precarious beginning. The count hovered at the reduced number until the census of 1910, when a slow recovery was registered.

Today's Indian population is officially reported as either 400,000 or 450,000, according to whether the figure is supplied by the Bureau of Indian Affairs or the Bureau of the Census.<sup>1</sup> The significant fact is that the current rate of growth of the Indian population exceeds the rate for the general population. In the latest comparative figures, for 1951, the net annual increase for the Indian group was 22 per 1000 population, while for the United States the rate was 15 per 1000. As health facilities improve and more Indians are reached, the rate of growth should continue to improve and before the end of this century the Indian population is likely to approximate to what it was at the time of discovery. Mortality rates, especially of infants, still run higher in the Indian population than in the general population.

The enumeration of Indians has always been beset by special problems, an understanding of which will provide some insight into the Indian situation in the United States.

It should be explained, for example, that Indian persons are not counted as Indians by the Bureau of Indian Affairs unless they fall within certain categories. Usually this means Indian persons for whom the Federal Government has some responsibility to provide services. The Government prefers to limit rather than expand this number. The Bureau of the Census, on the other hand, counts as Indians those persons who identify themselves as Indians or who may be recognised readily as Indians because they reside in an Indian community with other Indians.

In either case, many thousands of individuals are not counted as Indians, though they are quite as much Indian by inheritance and style of living as those who are

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From D'Arcy McNickle, *The Indian Tribes of the United States* (Oxford University Press, New York, 1962), pp. 1-9, 68.

officially enumerated. The reasons for this often have historical beginnings.

In the regions of earliest contact, viz., the Atlantic seaboard and the states fronting on the Gulf of Mexico, tribal territories were appropriated and the indigenous population was either destroyed or driven inland. But in recent times, from the swamps and coves and wooded mountains of those regions Indians appear in growing numbers, and it is apparent that extermination was never complete. They had disappeared from the scene and their tribal territory had been dissolved before the United States came into existence, and therefore no treaty relationship or other basis of recognition was ever established.

In the area north of the Ohio River, westward to Lake Michigan, a different course of events produced quite similar results. After the American Revolution, settlers poured into the region, using the Ohio as a main highway. In the single year 1787, flatboats loading at Pittsburgh transported 18,000 men, women, and children; 12,000 head of livestock, and 650 wagons to new homes along the reaches of the river. The struggling new Government tried to pursue a policy of preventing settlement until treaties could be negotiated and the lands transferred in an orderly manner, but so great was the pressure for land that years of confusion and border warfare ensued. Eventually, the tribes in the area, with the exception of portions of the Iroquois nations, signed treaties of cession and moved westward.

But there were dissenters. Indian families, or bands, or parts of bands either chose to remain behind on land allotments, as the treaties often permitted, or simply refused to abide by the agreement and in effect cut themselves off from the main body of the tribe. These Indians still remain in the Great Lakes country, growing in numbers, but not officially recognised as Indians and therefore not enumerated.

The University of Chicago has recently brought the problem of identifying and enumerating the Indian population under study, with results that are quite at variance with the official reports.

This study produced an estimate of 610,000 for the Indian population in 1950. While this is a discrepancy of some magnitude, a more significant result of the study was the conclusion that 'Indian communities, as separate, distinct social systems, are increasing in population'. As to these communities, even where there has been a history of 'long, intensive contact with Euro-American society, the common acculturation pattern is for these small societies to take over, possibly, a great many Euro-American traits and institutions, but to fit them into a context of the older covert Indian patterns of life. More than tentatively, one can say that American Indian communities, as a whole, are distinct growing communities that still preserve the core of their native style of life'.<sup>2</sup>

This is to say that the survival of the Indian people cannot be measured in numbers alone. Biological vigour is but one characteristic of an ethnic group that has survived against great odds and still maintains its identity.

The conclusions drawn from the Chicago population study had been anticipated a few years previously by a group of social scientists meeting, as it happens, at the University of Chicago, for the purpose of examining certain assumptions of fact or value pertaining to the Indians of the United States commonly held by segments of the general public or by officials concerned with Indian affairs. The participants were all individuals who had worked with specific Indian tribes, as students or as

administrative officers. A former Assistant Commissioner of Indian Affairs prepared the report which issued from the discussions.

The group examined specifically one of the most widely held assumptions, namely, that 'assimilation of the American Indian into the normal stream of American life is inevitable, that Indian tribes and communities will disappear'. The evaluation of this assumption was critically important, since, practically from the beginnings of the nation, official Indian policy, in its various phrasings through the years, had accepted it as self-evident.

The participants observed: 'Most Indian groups in the United States, after more than one hundred years of Euro-American contact and in spite of strong external pressures, both direct and fortuitous, have not yet become assimilated in the sense of loss of community identity and the full acceptance of American habits of thought and conduct.'

And they concluded: 'Despite external pressures, and internal change, most of the present identifiable Indian groups residing on Indian reservations (areas known to them as homelands) will continue indefinitely as distinct social units, preserving their basic values, personality, and Indian way of life, while making continual adjustments, often superficial in nature, to the economic and political demands of the larger society.'<sup>3</sup>

The evidence for this on-going Indian world is diverse and pervasive. Of the estimated 300 Indian languages spoken in the area north of Mexico at the time of discovery, at least half are currently in use. Great numbers of Indian children start their formal schooling without knowledge of the English language—and pose a problem for their English-speaking teachers.

Kinship systems and lines of descent still function, often at variance with Government record systems and legal procedures.

Individual Indians who dress and speak and act like any contemporary American, still play ordained roles as clansmen, as members or even as heads of ritualistic societies and as upholders of an older social order.

It has recently been remarked: 'Few Indian tribes have disappeared completely . . .', and while this is a surprising fact to most Americans, it 'indicates that these people are not being absorbed or assimilated into the dominant American culture. Indeed, American Indian groups still retain many aspects of their own distinctive ways of life and have in only rare instances become "Americanised"'.<sup>4</sup>

These observations would not deny that a process of integration goes forward, and that a concept of cultural pluralism may be gaining ground against an earlier insistence on the 'melting pot' solution for social divergencies. But here we are at the moment concerned with the evidence of Indian survival.

One line of enquiry pursued in recent years suggests that the survival of Indian tribal life is not an accident of blind chance. Intensified study of tribal groups in which overt forms and practices have changed or may even have been largely replaced, may discover that the underlying fabric of Indian personality has persisted with unsuspected tenacity. The best documented studies in this area of enquiry are concerned with the Chippewa Indians—in Canada related bands are designated Ojibway or Saulteaux.



These Indians occupied an extensive area north of Lake Huron and around both shores of Lake Superior and westward to Lake Winnipeg. Contact with Europeans through the fur trade occurred at quite an early date, and in modern times these Indians display a wide range of acculturation. The northern group along the Berens River in western Ontario follow a hunting-trapping-fishing economy very close to the aboriginal mode described by early travellers and traders; and at the southern extreme the Wisconsin Chippewas live in close contact with their white neighbours, speak English, send their children to school with white children, and dress and behave very much like the whites.

The purpose of the enquiry was to determine, if possible, what agreement or conformity existed between observable acculturated behaviour and the covert, inner life of the people. The general outlines of primitive Chippewa existence and group behaviour was reconstructed from the accounts of explorers, traders, missionaries and others who had close association with the Indians in the seventeenth and eighteenth centuries. This descriptive material was supplemented by field observations and projective tests administered to both adults and children.

'These studies', as reported by A. Irving Hallowell,<sup>5</sup> 'furnish a considerable body of evidence that all points in the same direction—a persistent core of psychological characteristics sufficient to identify an Ojibwa personality constellation, aboriginal in nature, that is clearly discernible through all levels of acculturation yet studied. For this reason all the Ojibwa referred to are still Indians in a psychological sense, whatever clothes they wear, whatever their occupation, whether they speak English or not, and regardless of race mixture.'

A tentative and partial explanation of these findings is proposed by another student, sifting through the same Chippewa-Ojibway evidence, with this formulation: 'When cultures have undergone considerable change in their overt or explicit levels, they may still be maintaining continuity' in the covert or implicit dimensions of a people's goals and expectations.<sup>6</sup>

Interest has also turned to searching out and describing psychological characteristics of Indian personality that seem to have the quality of universality, with perhaps minor variations between tribes or between culture areas. Using the data of psycho-cultural studies, individual autobiographies, and direct observation, it has been possible to identify certain widely shared psychological traits, which 'characterise in a very general sense limited aspects of the aboriginal personalities of American Indians and possibly characterise the pan-Indian psychological core of the least acculturated segments of contemporary tribes.'<sup>7</sup>

There can be disagreement when it comes to naming the elements that should be included in such a psychological inventory, as the Spindlers were aware when they suggested the following: Restrained and non-demonstrative emotional bearing, coupled with a high degree of control over aggressive acts within the group, always with a concern for the safety of the group; generosity, expressed in varying patterns of formalised giving or sharing; autonomy of the individual, in societies that were largely free of classes or hierarchies; acceptance of pain, hardship, hunger, and frustration without voicing complaint; high regard for courage and bravery, often patterned as aggressive acts against the out-group; fear of the world as a dangerous place, sometimes expressed as fear of witchcraft; joking relationships with certain kinsmen, as a device for relieving pressures within the group; detailed, practical, and immediate concern in problem situations, rather than advance planning to prevent future difficulties; dependence upon supernatural power, which is invoked through

dreams or ritual, as a means to the good life.

If the concept of the universal psychological trait is valid, leaving aside the difficulty of agreement as to which traits have that quality, it offers additional insight into the reasons for cultural persistence in the Indian group. To the extent that shared traits exist, they would help to determine, as through a perceptual screen, what the group accepted and what was rejected among the choices made possible by a changing cultural environment. In any case, Indian characteristics exist and remain in play after centuries of Indian-white association. The Dominican monks who in 1544 described Indians as 'not acquisitive' and 'satisfied with having enough to get along on from day to day', were describing traits that are complained of in modern times, by aggressive, hustling white men.

In addition to their survival in numbers and in cultural attributes, the Indians of the United States own and utilise land and other property, remnants of their aboriginal territories. Also the tribes occupy in United States law a station that reflects, if in a limited way, the sovereignty which they once exercised as self-governing peoples.

The reserved land base, as we shall discover, like the population, went through a period of severe reduction. Most of the major Indian reservations had been created before the end of last century, by treaty provisions, legislation, or Executive order. In spite of many years of turmoil, of border fighting, and Indian defeats and removals, the tribes, at least in the territory west of the Mississippi River, managed to stay within the general region of their aboriginal domain. Equally remarkable, perhaps, was the fact that as late as 1890 the tribes still retained a total area of 140,000,000 acres, a land surface almost as large as the State of Texas, and this at a time when the total Indian population was at its lowest ebb and the idea of ultimate extinction was generally accepted.

Policies and legislative action pursued after that time resulted in the transfer of large acreages out of Indian ownership. Indian society itself came under heavy attack by a benevolent paternalism which was determined to accomplish the assimilation of the Indian people without delay. The methods and procedures instituted in pursuit of this objective were at times disingenuous, and at times benignly wrongheaded.

Thus, the generalised picture of the Indian tribes today is of a people that has survived in numbers, in social organisation, in custom and outlook, in the retention of physical resources, and in its position before the law. The situation might be described as a survival of fragments, of incomplete entities—but there we would miss the mark. Any people at any time is a survival of fragments out of the past. The function of culture is always to reconstitute the fragments into a functioning whole. The Indians, for all that has been lost or rendered useless out of their ancient experience, remain a continuing ethnic and cultural enclave, with a stake in the future.

## NOTES

<sup>1</sup> Hadley, J. Nixon, 'The Demography of the American Indian', *The Annals of the American Academy of Political and Social Science*, vol. 311, May 1957.

<sup>2</sup> Thomas, Robert K., 'Population Trends in American Indian Communities', Paper prepared for the American Indian Chicago Conference, June 1961.

<sup>3</sup> Provinse, John, Ed., 'The American Indian in Transition', Report of the Wenner-Gren Conference, *American Anthropologist*, vol. 56, no. 3, 1954.

<sup>4</sup>Dozier, Edward P., Simpson, George E., and Yinger, J. Milton, 'The Integration of Americans of Indian Descent', *The Annals* (see reference above).

<sup>5</sup>Hallowell, A. Irving, 'Ojibwa Personality and Acculturation,' in *Acculturation in the Americas*, Sol Tax, Ed., Selected Papers of the XXIXth International Congress of Americanists, vol. 2, 1952.  
By same author, *Culture and Experience*, University of Pennsylvania Press, 1955.

<sup>6</sup>Friedl, Ernestine, 'Persistence in Chippewa Culture and Personality', *American Anthropologist*, vol. 58, no. 5, 1956.

See Also. Victor Barnouw, 'Acculturation and Personality Among the Wisconsin Chippewa', *American Anthropologist*, Memoir No. 72, 1950.

<sup>7</sup>Spindler, George D. and Louise S., 'American Indian Personality Types and Their Sociocultural Roots', in *The Annals* (see reference above).





## **5. CONTEMPORARY INDIAN AFFAIRS**

## INDIANS AND MODERN SOCIETY

Vine Deloria, Jr.

One of the intriguing little puzzles which anthropologists, Congressmen, missionaries, educators, and others often pose for themselves is whether an Indian tribe can survive in a modern setting. For the most part the question is posed as if the Indians were just coming out of the woods with their flint-tipped arrows and were demonstrating an unusual amount of curiosity about the printing press, the choochoo train, the pop machine, and other marvels of civilized man.

Black militants overbearingly tell Indians to "revolt, confront, destroy," the "powerstructure" that oppresses them. Confusing notoriety with success, they equate confusion with progress, draw on their vast storehouse of knowledge of the modern world, and advise Indians to become militant.

Everywhere an Indian turns he is deluged with offers of assistance, with good, bad, and irrelevant advice, and with proposals designed to cure everything from poverty to dandruff. Rarely does anyone ask an Indian what he thinks about the modern world. So assured is modern man that he has absolute control of himself and his society that there is never any question but what Indians are moving, albeit slowly and inefficiently, toward that great and blessed land of suburban America, the mecca for all people.

When an Indian considers the modern world, however, he sees it being inevitably drawn into social structures in which tribalism appears to be the only valid form of supra-individual participation. The humor becomes apparent when the Indian realizes that if he simply steps to the sidelines and watches the rat race go past him, soon people will be coming to him to advise him to return to tribalism. It appears to many Indians that someday soon the modern world will be ready to understand itself and, perhaps, the Indian people.

In March of 1968 the Southern Christian Leadership Conference began plans to have a massive march on Washington. The march was to be comparable, SCLC hoped, to the great marches of the past which had been instrumental in producing Civil Rights legislation. The purpose of the Poor People's Campaign was to bring attention to the plight of the poor with the hopes that Congress, which was then considering a six-billion-dollar cut in social welfare programs, would respond with a gigantic outpouring of funds to eradicate poverty. As the Poor People's Campaign gained momentum the purpose narrowed to the proposition of guaranteed jobs or a guaranteed annual income.

Notably absent from the list of supporting organizations in the campaign was the Congress of Racial Equality. CORE had been a leader in the Civil Rights struggles of the past. It was headed by black nationalists who endorsed black power. It was regarded as one of the militant left-leaning organizations of blacks in the nation. But CORE refused to fall into line with the campaign because it was busy taking another approach to the problems of black poverty.

The CORE solution was unveiled in July of 1968 at a joint news conference which featured Roy Innis, Acting Director of CORE, and four Republican Congressmen,

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From Vine Deloria, Jr., *Custer Dies For Your Sins* (The MacMillan Company, New York, 1969), pages 225-242.

Charles Goodell of New York, Robert Taft, Jr., of Ohio, Thomas Curtis of Missouri, and William Widnall of New Jersey. CORE proposed the Community Self-Determination Act, which was designed to promote black capitalism of which CORE and Richard Nixon had both cooed approvingly earlier in the year.

The basic thrust of the Community Self-Determination Act of 1969 (which was not passed in the Ninetieth Congress but which has now been introduced again) was the Community Development Corporation. The Community Development Corporation, called affectionately CDC in the news conference, was to operate in six categories of activity:

1. Provider of neighborhood services and community improvement: basic education, child welfare, day care, pre-school training, health, consumer education, home ownership counseling, college placement, job finding, recreation, legal aid, and other services now available from federal sources.
2. Owner of stock of business enterprises.
3. Sponsor, owner, or manager of housing in the community.
4. Planning agency for neighborhood renewal.
5. Representative of community interests in areas of public policy.
6. Encourager of outside financial sources to assist self-help efforts of the community.

In short, the CDC was to be the all-purpose corporation by which black poverty was to be eliminated from the black ghettos and self-determination given to ghetto areas. The CDC was hailed as an important new step in the development of black pride and initiative in the private area.

If the CDC was brand-new for blacks it had a mighty familiar ring to the Indian people. The tribal council, as set up under the Indian Reorganization Act, had precisely the same powers, functions, and intents. Indians have been using the tribal council as organized under IRA for nearly a generation. As Indians viewed the "new" CDC, the blacks were finally ready to tribalize. One young Indian waggishly suggested that if they made up enrollments they might call them blacklists.

In the corporate structure, formal and informal, Indian tribalism has its greatest parallels and it is through this means that Indians believe that modern society and Indian tribes will finally reach a cultural truce. The corporation forms the closest attempt of the white man to socialize his individualism and become a tribal man. And certainly when one thinks back to what has been written over the last decade about corporate existence, one can see the startling parallels.

The devastating books of Vance Packard and William H. White outlined in detail how the corporation impinges upon individual man in his private life and reorients him toward non-individual goals. In the 1950's no existence was hated by the undergraduate as much as that of the organization man. The early beatnik and his descendant, the hippie, both abhorred the organization man. Many a career was nipped in the bud rather than let it develop in the insidious ways of corporate existence.

But in the corporation, man was offered a tribal existence of security and ease. The corporation provided everything a man might need if he were to maintain an affluent life over and above that of non-corporate man and befitting a person of vast educational achievement. The higher the degree, the more privileges bestowed upon corporate man. With untold fringe benefits covering all conceivable circumstances which might arise, organization man dwelt in an economic tribe to which he needed only give his allegiance and daylight hours. In return he had social and economic security rarely equalled since the days of feudalism.

Post-war developments of the corporation created the phenomenon of the merger. As corporations were piled together to form conglomerates, it became possible for a man to work for a great many corporations which were enclosed within one monstrous holding corporation so diversified that it rarely knew how far its tenacles extended.

The corporation became comparable to the great Indian coalitions such as the Iroquois and the Creek confederacies which stretched for thousands of square miles and in which a member was entirely safe and at home. And like the Indian tribes, success was measured against those outside the corporations, by prestige and honors. Where eagle feathers measured an Indian's successes, thickness of carpets measured executive success. Where a war chief might be given his choice of the loot of a war, the annual bonus and stock option became a regular means of rewarding the successful executive, home fresh from the competitive wars.

In short, corporate life since the last world war has structured itself along the lines taken a couple of centuries earlier by Indian tribes as they developed their customs and traditions of social existence. Totems have been replaced by trade marks, powwows by conventions, and beads by gray flannels. War songs have been replaced by advertising slogans. As in the tribe, so in the corporation the "chief" reigns supreme.

The life of the rugged individualist, beloved hero of Republican hymns, has now disappeared. The little family grocery or drug store, such as spawned the two chief contestants of the 1968 Presidential campaign, has now become the outpost, the frontier settlement, of the corporate conglomerate giant. Small businesses have all but vanished over the past two decades as the "chain" has driven them out of existence. Opportunity now exists within the corporate giant as a member of the tribe. The individual seeks fame only in bringing home the honors for his company.

Classifying the corporation as the tribe takes a little reorientation for most Americans because they are so quick to judge by outward appearances. Rarely do they meditate on how something really operates. Instead they want to believe that because something is shiny and appears new, it is new.

But in understanding the corporation as a form of tribalism, a number of new paths of understanding are made possible. The life of organization man is not simply one of allegiance to a cold unfeeling machine. Rather it becomes a path by which he can fulfill himself within certain limits. But going outside of the limits is taboo. It negates the existence by which organization man has defined himself and allowed himself to be defined. Just as a Cherokee or Sioux would have never done anything to eliminate himself from the tribe and accepted the limits by which the tribe governed itself, so the organization man must remain within the limits of his corporate existence.



The primary purpose of the tribe, then and now, was to ensure as beneficial a life as possible for members of the tribe. The hunting grounds of the tribe had to be defended at all costs. Outside of that, individual freedom ran rampant. Certainly the CDC proposed by CORE, which will cover all aspects of social existence, purports to do the same.

It would appear then that we are witnessing the gradual tribalization of the white man as his economic tribes become more and more oriented toward social services for their members. What is now needed is the frank admittance by the white man that he is tribalizing and the acknowledgment that his tribalism will gradually replace government as we now know it, submerging the differentiated society into a number of related economic social units.

When executives can admit what they are doing, then it will be possible to form programs around those left out of corporate existence—the poor—and organize them as tribes also, completing the circuit from Pilgrimish individualism to corporate tribalism. Preliminary treaty-making—price fixing—has been declared wrong because it infringed upon non-corporate victims. The government decreed that until these victims became sufficiently strong to embark on corporate warfare, it would protect them. Government thus stands as arbitrator between corporate and non-corporate man, a role previously occupied by the Onondagas in the Iroquois League.

It is not only in economic terms that America is tribalizing. Scholars and students of the modern family bemoan the fact that the family unit is disappearing and members of the family now have their primary interests outside the home. The old picture of the clan gathered around the fireplace or trooping through the snow to grandmother's house is fast fading into the historical mists.

In place of the traditional family has come the activist family in which each member spends the majority of his time outside the home "participating." Clubs, committees, and leagues devour the time of the individual so that family activity is extremely limited. Competition among clubs is keenly predicated upon the proposition that each member should bring his family into its sphere. Thus Boy Scouts is made a family affair. PTA, the YMCA, the country club, every activity, competes for total family participation although it demands entry of only one member of the family.

Clubs as social tribes wage fantastic warfare for the loyalties of the individuals of a community. Their selling point is that only by participating in their activity can a family partake of the snowy trips to grandmother's house in modern terms. The numena of American mythology is plastered indiscriminately over activities in order to catch unsuspecting participants and offer a substitute existence.

The American family is thus split into a number of individuals each claiming his blood relationship as a commitment on other members of the same biological source to support his tribe as against theirs. At best it is a standoff, with each member giving half-hearted recognition of the multitude of tribes to which the family as a conglomerate belongs.

The best example in intellectual circles of a tribal phenomenon is the magazine *Playboy* early capitalized on tribal existence, although exemplified in the hutch instead of the tipi, and turned a magazine into a way of life. If ever there was a tribal cult oozing with contemporary mythology and tribal rites it is the Playboy club. Identity is the last concern of the Playboy, yet it is what his tribe offers him—and with a key.

Perhaps the only segment of American society to face tribalism head on has been the long-haired hippie and his cousins, yippies, zippies, and others. In 1966 strange beings began to appear on Indian land, proclaiming their kinship with the redskins in no uncertain terms. Some Indians thought that the earlier VISTA program had spoiled things for the hippies by their inept performance on the reservations, but no one had seen anything until the summer of 1966.

I used to sit in my office and suddenly find it invaded by a number of strange beings in gaudy costumes who would inform me of their blood-intellectual relationship with Indians. When one is used to the strange smells of legislation written by the Interior Department and is suddenly confronted by an even more exotic perfume, it is unsettling indeed.

Yet many hippies whom I met had some basic humanistic beliefs not unlike those of Indian people. Concern for the person and abhorrence for confining rules, regulations, and traditions seemed to characterize the early hippie movement. When the hippies began to call for a gathering of the tribes, to create free stores, to share goods, and to gather all of the lost into communities, it appeared as if they were on the threshold of tribal existence.

I remember spending a whole afternoon talking with a number of hippies who had stopped in Denver on the way west. They were tribally oriented but refused to consider customs as anything more than regulations in disguise. Yet it was by rejecting customs that the hippies failed to tribalize and became comical shadows rather than modern incarnations of tribes.

Indian tribes have always had two basic internal strengths, which can also be seen in corporations: customs and clans. Tribes are not simply composed of Indians. They are highly organized as clans, within which variations of tribal traditions and customs govern. While the tribe makes decisions on general affairs, clans handle specific problems. Trivia is thus kept out of tribal affairs by referring it to clan solutions.

Customs rise as clans meet specific problems and solve them. They overflow from the clan into general tribal usage as their capability and validity are recognized. Thus a custom can spread from a minor clan to the tribe as a whole and prove to be a significant basis for tribal behavior. In the same manner, methods and techniques found useful in one phase of corporate existence can become standard operating procedure for an entire corporation.

Hippies, at least as I came to understand them, had few stable clan structures. They lived too much on the experiential plane and refused to acknowledge that there really was a world outside of their own experiences. Experience thus became the primary criteria by which the movement was understood. Social and economic stability were never allowed to take root.

It seemed ridiculous to Indian people that hippies would refuse to incorporate prestige and social status into their tribalizing attempts. Indian society is founded on status and social prestige. This largely reduces competition to inter-personal relationships instead of allowing it to run rampant in economic circles. Were competition to be confined to economic concerns, the white conception of a person as a part of the production machine would take hold, destroying the necessary value of man in his social sense.

With competition confined within social events, each man must be judged according to his real self, not according to his wealth or educational prowess. Hence a holder of great wealth is merely selfish unless he has other redeeming qualities besides his material goods. Having a number of degrees and an impressive educational background is prerequisite to prestige in the white world. It is detrimental in the Indian world unless the person has the necessary wisdom to say meaningful things also.

Hippies, at least initially, appeared to throw off the white man's prestige symbols while refusing to accept the Indian prestige symbols. Hence there was no way in which tribalism, in its most lasting form, could take root in the hippie movement. What prestige they had, came from publicity. Quickly the media turned them into a fad and the hippie with something to say became no more than Batman or the Hoola Hoop.

Additional to hippie failure to tribalize was their inability to recognize the existence of tribal capital, particularly land. Tribal existence has always been predicated upon a land base, a homeland, within which tribal existence could take place. The primary concern of Indian tribes has been the protection of the land to which they are related. Once landless, a people must fall back upon religion, social values, or political power. But with a land base, nationalism in a tribal setting is more possible.

Only a very few hippies made an effort to develop a land base. A few communes are beginning to spring up around the country. But most of the flowers, unfortunately, have yet to be planted.

Inter-corporate competition has revealed the necessity of banding together for political purposes to defend hunting grounds, be it oil import quotas, tariffs, or subsidies. In this respect white corporations are more aware of the inevitability of conflict than are Indian tribes. Whites know how to best use the corporate structure in an infinite variety of ways. And they know how to manipulate the government structure to obtain the goals of their corporations.

Some corporations, particularly social corporations such as those listed annually in the various United Fund appeals, have already mastered the technique of taxing the rest of society to support their ventures. They are thus one step beyond even the profit-making corporations which offer a substantial number of fringe benefits to their employees.

The United Fund agencies have achieved a status comparable to the Magi of yesteryear. The Magi, conquered by the Persians, promptly set themselves up as religious experts and soon exercised incredible control over Persian society. They burrowed right into the fabric of Persian life and dominated it. In the same way, United Fund agencies have captured the priesthood of social activity and now exact their pound of flesh as necessary organizations upon which the lifeblood of the community depends.

Examine, if you will, the agencies listed in the United Fund appeal the next time you are called upon to give. By and large they all do what everyone else is doing. Only, they appear to be doing it somehow differently. Had they been active in a meaningful programmatic manner, it would have been unnecessary for the government to conduct a War on Poverty. But should the government win its War on Poverty tomorrow, United Fund agencies would continue on their merry way.



What then is the genius of the United Fund agency? We called them above, the priesthood of our society and they *are* priests in the mediating sense. Where fraternities, sororities, and service clubs have the same basic clientele and distribute to another set. Thus, as intermediaries they cannot be eliminated because they would leave two diverse sets of clients with peculiar needs—those who need to give and those who need to receive.

As the fortunes of agencies and foundations like the United Fund rise and fall, so do tribalism and tribal existence. These agencies are the weathervane of our society. We can tell at a glance how our society is responding to the expansion of tribal corporations by their progress and setbacks. As tribal corporations meet the challenges of modern life, there will be less use for United Fund agencies and their revenues and programs will decline. But if the tendency is away from tribalized existence on the corporate level, these agencies will expand and their revenues will increase. People will need to become more meaningfully involved and will seek out both services and recipients for their funds. Thus such agencies are an accurate indicator of giving and receiving in our society. From them we can take one cue as to what the future holds.

There is another aspect of modern society to which Indian society relates and that is law. The evolution of law is as fascinating as it is complex. The manner in which Indians and law can combine in the modern world depends upon an understanding of the nuances of law.

We first come across law in its original cradle of tribalism in the Old Testament. Torah, law, comes from a root word meaning to extend one's hand as if pointing the way. A careful reading of the Old Testament and its concern for law can reveal—as it does for the Jews—a standard of behavior by which a person can be fulfilled. Thus originally law was not confining or regulating but indicating the way to a better life.

In feudal days law once again rose from the ruins of Roman codification as customs gradually became the laws of England and Western European civilization. Only in certain aspects were early laws regulatory or confining. In most cases they were indicative of inter-personal relationships.

The history of America has shown the gradual replacement of custom and common law with regulatory statutes and programs so that law today is more a case of legalizing certain types of behavior and penalizing other types of behavior. We are just passing through the most radical period of law as a confining instrument of social control.

The programs initiated by President Johnson are sometimes looked at as the logical extension of the New Deal concept of government as development agent for social welfare programs. It has been said that the War on Poverty was simply a rehash of the WPA projects and the CCC camps. But close examination of the Economic Opportunity Act, the Economic Development Act, the Model Cities programs, Urban Renewal, and other Great Society programs will reveal a basic foundation completely foreign to New Deal concepts. All of these programs are founded upon the premise that the federal government must help local efforts to accomplish certain things, but that government itself cannot do those things for local people. Law has thus begun a new cycle of existence as a means to social fulfillment.

Programs of the Great Society point the way toward experimentation by local people in various ways and means of creating a more meaningful existence. They



therefore become vehicles for change and fulfillment of potential, rather than payoffs to certain groups who would otherwise refuse to participate in modern economic ventures. While there is no doubt that Great Society programs have political overtones, within certain limits most American citizens can participate in them.

The great fear of minority groups in the 1968 elections was that law and order meant a return to the conception of law as an instrument of confinement and away from the idea of law as an expansion of opportunities. Regulated existence has rarely been able to provide the stability and potential which societies need to survive. When codification has been emphasized, societies have tended to decline because law has traditionally been a means of confinement and oppression.

When law takes on its most creative aspect, customs develop to operate internally within the social structure. The vacuum created by expanding and developing programs and laws gives rise to the need for internal controls by which men can govern themselves. Customs naturally arise to fill this need and custom depends upon participation by all members of society.

A good example of custom is the American system of two political parties as an undefined adjunct to the Constitution. Nowhere does the Constitution outline the need or the structure for political participation. No parties are mentioned. They have arisen through customs which filled in the missing pieces of the Constitution. No one had to follow one path or another. But over the years a significant number of citizens adopted the same customs and the great political processes of our nation took shape.

As the political parties became structured with rules and regulations, additional customs arose which by their solution gave meaning to the unarticulated problems of the process. Thus, for example, for a while the candidate remained at home awaiting the demand of the people that he become a candidate. This custom was overcome by Roosevelt's daring visit to the convention in 1932 and the rise of primaries in the various states.

As we become aware of our customs we will become more able to live in a tribalizing world. Tribal society does not depend upon legislative enactment. It depends heavily in most areas upon customs which fill in the superstructure of society with meaningful forms of behavior and which are constantly changing because of the demands made upon them by people.

One of the chief customs in Indian life is the idea of compensation instead of retribution in criminal law. Arbitrary punishment, no matter how apparently suitable to the crime, has had little place in Indian society. These customs have by and large endured and many tribes still feel that if the culprit makes a suitable restitution to his victim no further punishment need be meted out by the tribe.

Contrast this outlook with the highly emotional appeals to "lawnorder" over the last year and it is easy to see that the white man's conception of criminal law has changed little from the harsh codes of the ancient eastern despots. America's prison population continues to climb as society attempts to punish those guilty of violating its mores. Little is done to restore the victim to his original state. The emphasis is on "getting even" on the victim's behalf by imposing a term of imprisonment on the offender.

With the passage of the 1968 Civil Rights Act, Indian tribes fell victim to the Bill of Rights. The stage is now set for total erosion of traditional customs by sterile codes

devised by the white man. Some tribes are now fighting to get the law amended because the law allows reliance on traditional Indian solutions only to the extent that they do not conflict with state and federal laws.

Although the Bill of Rights is not popular with some tribes, the Pueblos in particular, I do not believe that it should be amended. With the strengthening of tribal courts Indian tribes now have a golden opportunity to create an Indian common law comparable to the early English common law.

Many national leaders have encouraged Indian judges to write lengthy opinions on their cases incorporating tribal customs and beliefs with state and federal codes and thus redirecting tribal ordinances toward a new goal. Over the next decade the response by Indian judges in tribal court may well prove influential in the field of law. Perhaps the kindest thing that could be said of non-Indian law at present is that it combines punishment and rehabilitation in most instances. With an additional push for compensatory solutions Indian people could contribute much to the solution of the problem of crime in the larger society.

The stage is now being set, with the increasing number of Indian college students graduating from the universities, for a total assault on the non-human elements of white society. Ideologically the young Indians are refusing to accept white values as eternal truths. Such anomalies as starvation in the midst of plenty indicate to them that the older Indian ways are probably best for them.

Movements to re-educate Indians along liberal lines only serve to increase the visibility of the differences between their own backgrounds and the backgrounds of the non-Indians. Yet the bicultural trap, conceptually laid for Indians by scholars, does not appear to be ensnaring the most astute young Indian people. Accommodation to white society is primarily in terms of gaining additional techniques by which they can give a deeper root to existing Indian traditions.

The corporation serves as the technical weapon by which Indian revivalism can be accomplished. At the same time it is that element of white culture closest to the tribe and can thereby enable it to understand both white and Indian ways of doing business. As programs become available, tribal councils should simply form themselves as housing authorities, development corporations, and training program supervisors, continuing to do business according to Indian ways. The tribe is thus absorbing the corporation as a handy tool for its own purposes.

Of all the schemes advocated today for the solution of poverty, the guaranteed annual income appears to be the most threatening to ultimate tribal progress. Guaranteed annual income would merely accelerate the inertia which continues to nip at the heels of reservation development. Yet the humanistic basis of the guaranteed annual income is solidly within Indian traditions.

In the old days a tribe suffered and prospered as a unity. When hunting was good everyone ate, when it was bad everyone suffered. Never was the tribe overbalanced economically so that half would always starve and half would thrive. In this sense all tribal members had a guaranteed annual income.

With the basic necessities guaranteed by tribal membership, means had to be devised to grade the tribe into a social ladder. Exploits in hunting, warfare, and religious leadership effectively created status necessary to structure the interpersonal relationships within the tribe. A man was judged by what he was, not by what he

owned.

Society today has largely drifted away from accomplishments. Concern is focused instead on "image"—what a man appears to be, not what he is. Thus the 1968 elections saw Richard Nixon cautiously refuse to face any issues which might have taken votes away from him. In previous years the Kennedys made even greater use of image and it will probably never be known exactly what the Kennedys accomplished on behalf of their constituency. People will rather remember Jack and Bobby as they appeared on television.

As Indians continue to appear in modern society other issues will come to be drawn in certain areas. Some tribes have zoned their reservations so that the land is used primarily for the benefit of reservation people. Gradually planners in the white society will come to recognize the necessity of reserving land for specific use rather than allow helter-skelter development to continue unchecked.

Education must also be revamped; not to make Indians more acceptable to white society, but to allow non-Indians a greater chance to develop their talents. Education as it is designed today works to destroy communities by creating supermen who spend their lives climbing the economic ladder. America is thus always on the move and neighborhoods rarely have a stable lasting residency. In the future, minority groups must emphasize what they share with the white society, not what keeps them apart. Black may be beautiful but such a slogan hardly contributes to the understanding of non-blacks. Intensity turns easily to violence when it has no traditions and customs to channel it into constructive paths of behavior. The powwow serves as more than a historical re-enactment of ancient ways. In a larger sense it provides an emotional release heavily charged with psychological and identity-absorbing tensions. This is perhaps one reason why "red is beautiful" has not become a necessary slogan.

Non-Indians must understand the differences, at least as seen in Indian country, between nationalism and militancy. Most Indians are nationalists. That is, they are primarily concerned with development and continuance of the tribe. As nationalists, Indians could not, for the most part, care less what the rest of society does. They are interested in the progress of the tribe.

Militants, on the other hand, are reactionists. They understand the white society and they progress by reacting against it. First in their ideas is the necessity of forcing a decision from those in decision-making positions. Few militants would be sophisticated enough to plan a strategy of undermining the ideological and philosophical positions of the establishment and capturing its programs for their own use.

Nationalists always have the option of resorting to violence and demonstrations. Militants shoot their arsenal merely to attract attention and are left without any visible means to accomplish their goals. Hence militancy must inevitably lead on to more militancy. This is apparent in the dilemma in which the SCLC found itself after the 1966 Civil Rights Bill. Demonstrations had proved successful and so SCLC found itself led on and on down that path, never satisfied. Even after King's death, when SCLC could have changed its goals and techniques, it continued to the disaster of Resurrection City.

But Indian tribes riding the crest of tribal and nationalistic waves will be able to accomplish a great many things previously thought impossible by Indian and

non-Indian alike. There is every indication that as Indians articulate values they wish to transmit to the rest of society, they will be able to exert a definite influence on social developments.

At present the visible poverty of Indian tribes veils the great potential of the Indian people from modern society. But in many ways the veil is lifting and a brighter future is being seen. Night is giving way to day. The Indian will soon stand tall and strong once more.



## THE ANGRY AMERICAN INDIAN:

### STARTING DOWN THE PROTEST TRAIL

*Time Magazine*

Most Americans know the first Americans only by cliché. There is the 19th Century image, caught in bronze and in lithograph, of the defeated warrior, head drooping forward so that his feathers nearly mingle with his pony's mane. The bow of his shoulders and the slump of his body evoke his loss of pride, of green and fertile lands, of earth's most favored continent. Then there is a recent image, often seen through air-conditioned automobile windows. Grinning shyly, the fat squaw hawks her woven baskets along the reservation highway, the dusty landscape littered with rusting cars, crumbling wickiups and bony cattle. In the bleak villages, the only signs of cheer are romping, round-faced children and the invariably dirty, crowded bar, noisy with the shouts and laughter of drunkenness.

Like most stereotypes, these caricatures possess a certain core of validity. They also help white America contain and numb the reality of past guilt and present injustice. Most important of all, they are less and less significant. After more than a century of patience and passivity, the nation's most neglected and isolated minority is astir, seeking the means and the muscle for protest and redress. Sometimes highly educated, sometimes speaking with an articulateness forged of desperation, always angry, the new American Indian is fed up with the destitution and publicly sanctioned abuse of his long-divided people. He is raising his voice and he intends to be heard. Listen:

"The next time whites try to illegally clear our land, perhaps we should get out and shoot the people in the bulldozers," contends Michael Benson, a 19-year-old Navajo and a freshman at Wesleyan University.

"It's time that Indians got off their goddam asses and stopped letting white people lead them around by their noses," says Lehman Brightman, a South Dakota Sioux now working on a Ph.D. at Berkeley. "Even the name Indian is not ours. It was given to us by some dumb honky who got lost and thought he'd landed in India."

"We weren't meant to be tourist attractions for the master race," scoffs Gerald Wilkinson, 30, a Cherokee who holds multiple degrees after attending four universities. "We don't use the language of the New Left, but that doesn't mean we're not militant."

"Some day you're going to feel like Custer, baby," shouted one unidentified Indian at Donald Dwyer, a former Minneapolis police chief recently invited to discuss city problems with a group of Minneapolis Indians.

#### Symbolic Protest

That kind of rhetoric is surprising, coming from people long accustomed to equating silence with dignity. But in acts as well as speech, the newly aroused Indian is no longer content to play the obsequious Tonto to the white man's Lone Ranger. A belligerent band of 100 Indians still occupies the abandoned federal prison at Alcatraz, which the Indians propose to use as a cultural center and are willing to

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Editor's Note: Information contained in this article was current in 1970.

buy—for \$24 in glass beads and red cloth.” Says one of the invaders: “Alcatraz is still better than most reservations.” Angered at the whites who litter their beaches with beer cans and broken bottles, Indians in the state of Washington set up road blocks and closed 50 miles of seashore. A group of 50 Passamaquoddy Indians in Maine charged motorists fees to pass through their land on a busy highway last July. Four Indians at Dartmouth College, which was founded partly “for civilizing and christianizing Children of Pagans,” protested the Indian dress of the college mascot, and officials banished it from football games.

Going beyond such symbolic acts, Indians in Washington have deliberately violated fishing regulations that they consider a breach of their rights, and have gone to jail as a result. One of their leaders, Janet McCloud, a fiery Tulalip, contends that restrictions on catching salmon have reduced the Indian to “savages with no more rights than a bear.” More softly, she concedes: “I don’t like being a clown or a militant, but sometimes you have to break this conspiracy of silence.” Another angry woman, Kahn Tineta Horn, effectively uses a trim figure in a tight buckskin dress to gain television attention for protest demonstrations. But sex is not her only weapon; she has been arrested for carrying a knife and for interfering with police.

Harassment by police is the target of a sophisticated Indian uprising in Minneapolis, which has one of the few Indian ghettos in any city. There Clyde Bellecourt, 33, a tough Chippewa who has spent 14 years behind bars, has organized an “Indian Patrol.” Dressed in red jackets, its members use short-wave radios to follow police activity, then show up to observe the cops silently whenever an Indian gets into trouble. After the patrol was formed, there were no arrests of Indians for 22 straight weekends. Ironically, it was during a prison term for burglary that Bellecourt decided he could help other Indians. “I read a lot of books,” he says, “and I started finding out that I wasn’t a savage, that I wasn’t dirty—and that I was smart.” For his work, he is paid a salary by the Urban Coalition.

The new Indian activism is gradually beating its way into the nation’s consciousness—and into its conscience. In ways both salutary and shabby. Indians are becoming fashionable. As *The New Yorker’s* Calvin Trillin recently observed: “It is almost possible to hear the drums in the East Sixties.”

The Indian is spicing his protest with a grim kind of humor. His slogans proclaim: KEMO SABE MEANS HONKY, RED POWER!, and CUSTER HAD IT COMING. More stingingly, Indian Folk Singer Buffy Sainte-Marie, a Cree with a degree in education and Oriental philosophy, confronts white audiences with pointed lyrics:

*When a war between nations is lost  
The loser, we know, pays the cost;  
But even when Germany fell to your hands  
You left them their pride and you left them their land.*

The national abuse of the Indian reached Broadway last year as the subject of serious drama. Arthur Kopit’s *Indians* played only twelve weeks; some critics considered it noisy, disorganized theater; some audiences seemed to find the penitential message discomfiting. A pro-Indian movie, *Little Big Man*, starring Dustin Hoffman, has been filmed on Montana’s Crow reservation. It portrays George Custer as a villain leading troops bent on genocide. Three books personalizing Indian alienation have won critical acclaim. A novel, *House Made of Dawn*, by N. Scott Momaday, a Kiowa who teaches English at Berkeley, won a Pulitzer prize last year. *Custer Died for Your Sins*, by Vine Deloria, a Standing Rock Sioux, wryly details

the Indians' own infighting and their frustrations in dealing with white society. *Our Brother's Keeper: The Indian in White America* angrily indicts whites for keeping the Indian a stranger in his homeland—"America's prisoner of war."

On the fad level, a budding renaissance of Indian cultural accouterments has inspired pot-smoking teen-agers and high-fashion socialites to don beaded necklaces, fringed jackets, Indian belts, bikinis and feathers. Most Indians scoff at the affectation and claim that most of the clothing is foreign made.

### The Handicap of Dignity

Why has it taken the Indian so long to rouse himself to turn his ire toward action? Many a white bureaucrat, ruling a reservation like a colonial army officer, has assumed that Indian acquiescence stemmed from either respect or servility. Rarely has it been either. The Indian nation was physically shattered and spiritually demoralized by the U.S. Cavalry, which systematically destroyed its leaders and the best of its manhood in the late 19th century campaigns that whites euphemistically call the pacification of the West. Long before the white man's arrival, Indian tribes had, of course, waged limited war upon one another over hunting rights, and raids for revenge were common.

Yet on a personal level, Indian culture shuns confrontation. Even the meeting of eyes and the firm handshake were long avoided. Discussions of personal problems are painful. Indians have been known to sit in Government offices for hours before deciding to air a grievance, however just. "My mother won't ever get rid of a salesman," says the Navajos' Michael Benson.

For too long, Indian dissent also has been stifled by their forced dependency upon whites for land and livelihood. This has made many of them regard white authority as an almost magical thing. One veteran scholar of Arizona's Hopis, E.D. Newcomer, notes that today's young Hopis even "feel that the god of the whites must be better than their own gods, because the whites have new clothes and shiny cars."

Handicapped by their special definition of dignity and fractionalized by their allegiances to about 300 tribes, the 652,000 Indians in the U.S. have never developed a unity that would sustain massive protest.\* "Remember, I'm not Indian, I'm Osage," declares Charles Lohah, an Oklahoma judge who finds political intrigue both within and among tribes fascinatingly complex. "Often we have to strap our shields to our backs," he says. But Indians have also watched the nation respond to the marches, sit-ins and street tactics of restive blacks. Indians feel little affinity with blacks, and there is friction between the races in some federal antipoverty programs; still, the Indians are beginning to demand their share of the action.

That demand is not only just but long overdue. Ford Foundation President McGeorge Bundy insists flatly that "the American Indians are by any measure save cultural heritage the country's most disadvantaged minority." After studying U.S. ill-treatment of the Indian 26 years ago, Swedish Sociologist Gunnar Myrdal described it as "a morality play of profound importance" to American history. He said that it "challenges the most precious assumptions about what this country stands for—cultural pluralism, freedom of conscience and action, and the pursuit of happiness." The morality play is still a bad show today.

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\*At the time of Columbus, the native population of what is now the U.S. was probably between 1,000,000 and 3,000,000. By 1860, that had dropped to about 340,000, and by 1910 to an all-time low of 220,000. No longer vanishing, the Indians are now the nation's fastest-growing minority.



The indicators of Indian suffering are appalling. Their life expectancy is 44 years, compared with 71 for white Americans. The average income for each Indian family living on a reservation—and more than half do— is only \$1,500. The average years of schooling is 5.5, well behind that of both the black and the Mexican American. Some officials rate 90% of reservation housing as substandard. Unemployment ranges from a low of 20% on the more affluent reservations to 80% on the poorest. The birth rate of Indians is 2½ times that of whites—and a majority of Indians are under 20 years old. The average family has to carry water for its daily needs at least a mile. It is usually done afoot.

Indians, of course, are not statistics, and TIME Correspondent James Willwerth discovered that individual reality for Indians often consists of human deprivation in a setting of uplifting natural beauty. Visiting Arizona's White Mountain Apache reservation, he reported: "The land is like a painting—hills covered with ponderosa pine, snow-capped mountains in the distance, sprawling valleys filled with thick forests and rushing streams. In the midst of all this, there's a one-room shack with a corrugated metal roof that shows daylight from every angle. This is Judy's house. Judy is in her mid-20s, stocky but not fat, and rather pretty. But she drinks a lot, gets into fights when she does, and often ends up in jail.

"Her lovers are legion. The result of one liaison toddles toward me through broken glass and excrement. He's less than two years old. He lived with Judy's sister until recently, but Judy took him back to get some welfare money. Now they are living in this one-room place. 'It's got no windows,' she says. 'But that's nothing I've never lived in a house with windows.'"

The grim individual vignettes are multiplied among entire tribes. In northern Arizona, twelve small villages of the deeply religious Hopis fight their uncertain struggle to avoid extinction. Reversing years of decline, the Hopis now number 6,000. Isolated for centuries, even their own villages still have no political links with one another. They live on three massive sandstone mesas in the Painted Desert, where pasture land is scarce and only their skillful dry-farming of corn provides a meager diet.

The sole tribal commerce of the Hopis is a trailer court and a few arts-and-crafts shops. Yet the hope of the Hopis lies in the determination to improve their condition. They teach their children to value schooling so highly that the average daily attendance in their elementary schools is a surprising 90%—a rarity among Indians. A score of older youngsters take a bus each day and make a 96-mile round trip to attend high school. Each day 50 adult Hopis get up at 5 a.m. to board a yellow bus and ride 65 miles to their jobs at a BVD underwear plant. Things may get better. Coal has been found on Hopi land, and a strip mine is scheduled to open this year. Ironically, the Hopi devotion to education is diluting what they value most: their own special kind of polytheistic belief that each living thing possess a human spirit. Now, when elders hold their annual dance with rattlesnakes, many Hopi children laugh.

### **Agony and Anomie**

To live in squalor while surrounded by beauty, to desire a better material life while clinging to tradition is, for American Indians, to know agony and anomie. Their alienation is aggravated by the fact that Indian culture is vastly different from that of whites in terms of technology, productivity and intellectual interests. From the viewpoint of what makes a modern civilization work, Indian culture appears hopelessly irrelevant. To some extent, the collision of Western and Indian cultures warped the conquerors' attitudes. When the Senecas sought assurances from President Thomas Jefferson in 1802 that their rights would be protected, no attempt



was made to bridge the cultural gap. They received a patronizing note from a secretary that said: "Brothers, your father, the President, will at all times be your friend and he will protect you and all his red children from bad people." Only last fall Ted Rushton of New Mexico's Gallup *Independent* wrote haughtily of "the inevitable clash of a superior culture with a vastly inferior culture."

The Indian child who attends school with whites must brace himself for taunts: when it rains, he is told, "You must have done your dance." If he has a girl friend, he is asked: "How's your squaw?" Or it may be "Hey, Tonto, where's your horse?" and "What number is your teepee?" "Indian kids are shy, and can't take this," explains Gary Fife, 19, an Oklahoma Cherokee-Creek student at Northeastern State College.

Prejudice is as painful a fact to Indians as it is to blacks. Indians suffer just as harshly from biased history books. One text observes that "it is probably true that all the American Indian tribes in the course of their wandering lived for some generations on the frozen wastes of Alaska. This experience deadened their minds and killed their imagination and initiative." A white teacher in a Chippewa reservation school recently asked Indian children to write essays on "Why we are all happy the Pilgrims landed." Western movies and television, of course, still portray the Indian as the savage marauder. "How are you going to expect the Indian to feel a part of America when every television program shows him to be a brute or a stupid animal?" asks Ray Fadden, owner of a Mohawk museum in northern New York. On an Apache reservation, even an Indian girl was caught up in the TV drama. As an Indian actor crept up on an unsuspecting cowboy, the girl involuntarily shouted at the cowboy: "Get him! Get him!"

Indians smolder when the white operators of trading posts sell their Indian-crafted goods to tourists at 400% markups. They resent the white sportsmen who gun down caribou from airplanes, while their own hunting for lifesaving game is restricted by white laws. They become furious at the white shopkeepers' use of Indian religious symbols and bad portraits of Indian chiefs. Don Wilkerson, the Cherokee-Creek director of the Pheonix Indian Center, claims that a bar in Scottsdale, Ariz., has a huge picture of a great Indian chief on its roof as an advertising gimmick. "The Jewish people would not permit such treatment of one of of their revered leaders," he says. "Nor would society allow Martin Luther King to be so humiliated."

### **Alcoholism and Suicide**

Despirited by poverty, rejected by a white culture in which they are often unable and unwilling to compete, many Indians choose death or drink. The suicide rate among Indian teen-agers is three times the national average; on some reservations it is ten times as high. Shattered by her parents' broken marriage, an 18-year-old Blackfoot girl not long ago killed herself on her Montana reservation with an overdose of tranquilizers, though she was an honor student. Accused of drinking during school hours, a 16-year-old youth on Idaho's Fort Hall Reservation hanged himself in the county jail. Just two days before, he had talked about conditions on the reservation with Senator Robert F. Kennedy.

Alcohol has long been a means of escape from boredom and pressures for Indians. On one Midwest reservation containing 4,600 adults, 44% of all the men and 21% of the women were arrested at least once for drunkenness in a span of three years. Many reservations have opened bars and liquor stores to keep Indians from killing themselves in auto accidents en route home from binges in the city. A much-repeated explanation quotes Bill Pensoneau, president of the National Indian Youth Council, as telling a new commissioner of Indian Affairs: "We drown ourselves in wine and smother ourselves in glue—because the only time we are free is

when we're drunk."

### **The Paternalistic BIA**

Sober or drunk, most Indians cite the Bureau of Indian Affairs when they lament their troubles. A unit of the Interior Department, it is supposed to help all native Americans under federal jurisdiction to achieve a better life, mainly by offering education and medical care and protecting their land, water and other treaty rights. More often, it suffocates Indians with its all-encompassing paternalistic authority. An Indian must have BIA permission to sell his land; he is taught by BIA teachers, and if he cannot support his children they may be taken from his home by the BIA and placed in boarding schools or with white foster parents. Most BIA employees are white.

The first Indian head of the BIA in this century was Robert Bennett, appointed by President Johnson in 1966 and admired by most moderate Indian leaders. An Oneida from Wisconsin and a career BIA man, Bennett resigned in dismay last July, charging that "the new Administration has completely ignored the Indians." His successor is Louis Bruce, part Mohawk and part Oglala Sioux, who seems just as frustrated as his people in dealing with the Great White Father. "I keep hearing terrible and sad things that are happening that I didn't know about." One trouble with the bureau, claims one of its most effective field men, is that it is overstaffed at top levels (there is one BIA employee for every 18 reservation Indians), and it takes three years to get new funds to pave a road. "We have created a monster," he says.

Indians have seen countless treaties broken, their lands diminished from 138 million acres in 1887 to 55 million acres today, their water diverted. They are convinced that the Government is determined eventually to dismiss the whole problem by terminating all reservations. Long a favorite white liberal policy, based on the assumption that all minorities will thrive by being assimilated into the mystical American melting pot, termination of the reservations is now heatedly rejected by nearly all Indian leaders. These Indians now want first to conserve all that is best of their own heritage, summed up in the slogan INTEGRITY, NOT INTEGRATION. They are thus moving in tandem with black groups that have rejected integration in favor of black power. Theoretically, at least, Indians have several advantages over the blacks in moving toward their goals. They have available a whole federal bureaucracy that professes to want the same end. While they lack national unity, their tribal traditions give them a sense of self-identity. And above all, they have their own lands.\*

### **To Keep the Land**

The fight to preserve those lands and the water required to make their acreage livable is a constant one for U.S. Indians. The Senecas are still bitter about the 10,000 acres taken in 1964 by the Army Corps of Engineers for the Kinzua Dam. The Senecas were paid \$3,000,000, but to them land is no mere matter of money—it is a spiritual as well as a sustaining resource. The Tuscaroras of New York lost 553 acres to a reservoir in the late 1950s. They were paid \$850,000, only to learn that nearby Niagara University got \$5,000,000 for just 200 acres.

Currently, Indians in New Mexico, Montana and California are locked in battles with various Government agencies for control of land and water. The Paiutes of western

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\* The first reservation opened in 1853, and the system still includes some 284 BIA-supervised enclaves. Indians are free to leave reservations whenever they wish, but those who do not live on them do not benefit from most Indian-aid programs. All Indians were granted full citizenship status in 1924.

Nevada have watched their emerald-green Pyramid Lake, ancient source of their cutthroat trout, shrink to one-third its former size by various water-diversion projects. The lake's ecological balance has been destroyed, and most of the fish have died.

The most dramatic controversy over native lands is one now raging over the ownership of 90% of the acreage of Alaska. Aided by some of the nation's best lawyers, including former Supreme Court Justice Arthur Goldberg and former Attorney General Ramsey Clark, 55,000 Indians, Eskimos and Aleuts contend that they hold title to the Alaskan land because the U.S. did not purchase it from Russia in 1867; it bought only the right to tax and govern the territory. When Alaska became a state in 1959, the state began to assert claim to the area. It has seized 450,000 acres for itself. The natives are willing to give up all except 40 million acres—10% of the state—at a price of \$500 million and a 2% royalty on revenues from the surrendered lands. If they do not get satisfaction this time, the native groups calculate that they have sufficient legal options to tie up the land in court contests for years.

Today activist Indians throughout the U.S. are determined to push all such holding operations to the limit of their resources, since they have seen the devastating impact of closed-down reservations. The Menominees of Wisconsin had good schools and community services, plus a sawmill owned by the tribe, when they were "terminated" in 1961. Since then, many Menominees have had to sell their lands to pay taxes in their new ownership status. The Indian hospital shut down and sawmill profits dwindled. As a result, the state paid out more than six times as much money in welfare to the Menominees as before—and the Menominees lost their identity. "The Menominee tribe is dead," reports Professor Gary Orfield in a study for the University of Chicago, "but for no good reason." Also terminated in 1961, Oregon's Klamath tribe suffered soaring rates in suicides, crime and drunkenness.

There are, however, encouraging signs of progress on some reservations. The Lummi tribe of Washington State, a sea-oriented people along Puget Sound, are using federal funds and considerable hard labor to develop the most advanced aquafarm in the U.S. They control the spawning and cultivating of oysters, the breeding of hybrid steelhead-rainbow trout and the harvesting of algae, used in making toothpaste, ice cream and pudding. It may net \$1,000 an acre for the Indians, compared with at most \$40 an acre in land farming.

Elsewhere some 150 commercial and industrial enterprises, among them General Dynamics and Fairchild Camera, have moved onto Indian reservations, enticed by the freedom from real estate taxes accorded reservation enterprises—and by cheap labor. They provide jobs and profits for individual Indians as well as their tribes. Simpson Cox, a white Phoenix lawyer, has spent 22 years with the Gila River Pima-Maricopa Indians, successfully pressing the Government to compensate the tribe fairly for confiscating their lands. He has helped them build industrial parks, a tourist center, a trade school, farms, community centers and an airstrip.

Antipoverty funds are also beginning to benefit Indians, since by any definition no group in the U.S. is more impoverished than Indians. One group utilizing such funds is Oklahoma for Indian Opportunity, founded by LaDonna Harris, the attractive, mixed-blood Commanche wife of Senator Fred Harris, chairman of the Democratic National Committee. Her group fights federal red tape to help reservation Indians, gathers evidence when whites discriminate against them, forms buying clubs to combat high grocery prices, trains young Indians for jobs and leadership. There are sharp contrasts in the efforts to help reservation Indians. Navajos at their tribal



headquarters in Window Rock, Ariz., have eagerly taken to instruction in the use of a computer to handle industrial-development projects. In northern Minnesota, Indians had strayed so far from their traditions that white sportsmen had to be employed to teach them the rudiments of canoeing, water safety and fishing.

### Life in the City

Indians also now have a few influential voices in the U.S. Congress. One of them belongs to Senator Edward Kennedy, whose subcommittee on Indian education recently charged that "our nation's policies and programs for educating American Indians are a national tragedy." Another friend is Minnesota Senator Walter Mondale. An honorary Chippewa chief, Mondale criticizes Indian schools as containing the elements of disaster. "The first thing an Indian learns is that he is a loser."

The Indians who move off the land and into big cities are indeed apt to become losers. More than 200,000 Indians have done so. They do not congregate as closely as blacks, partly because they meet less resistance in moving into low-income white neighborhoods. There are nearly 60,000 in Los Angeles, perhaps 20,000 in the San Francisco Bay area, about 12,000 in Phoenix, 15,000 on Chicago's North Side. Some 12,000 inhabit the Minneapolis-St. Paul area, almost half in shabby apartment houses and creaky Victorian houses near Minneapolis' Franklin Avenue, which cops and Indians alike call "the reservation."

TIME Correspondent Richard Saltonstall talked to many Indians who had tried the urban life. "Nobody mistreated me in Dallas," he was told by Donna Flood, a mixed-blood Ponca. "But I was unhappy there. It was too fast. There was noise, fumes, confusion—the white man's problems. In the city you lose your contact and feeling for the land. You become isolated." Hiner Doublehead, a Cherokee with two children, took his family to Chicago. "God, it was a jungle when we got there," he recalled. "The people lived like foreigners—unfriendly, clannish. It was the closeness and the crammed-in living that got to me. The bars were the only places to get acquainted and to unwind. But the friendships never went far. Nobody would invite you up to his house. I didn't feel like I was human up there."

Even the Indians who manage to make it often get restless and long to return to their reservation families for spiritual renewal. Many do so, abruptly abandoning jobs. It is the lure of the land, most often, that proves irresistible. "They used to tell me that the land is like your mother," explains Tom Cook, a 21-year-old Mohawk. "The trees are your brothers, as are the birds in the air and the fish in the water. They give you life; they give you food; they give you everything. It was so pretty the way my grandmother used to tell it." Cook attends college in New York City and is a full-time steelworker in Manhattan.

### Something of Value

Indian grievances are specific, but the goals of redress so far remain diffuse. There are no Indian leaders who, with any confidence of national support from their people, can speak on precisely what should be done. Traditionalists merely tend to look at the mountains that have sheltered their tribes for centuries and at the writings of their ancestral prophets, and they say patiently: "We'll outlast you whites." There are others who seek accommodation of white and Indian cultures. Says Ronnie Lupe, tribal chairman of the White Mountain Apaches: "We know what the white man offers us. There are certain comforts in your culture—good homes, good cars,



good jobs— but there is a certain way to get these and yet retain our identity, and we have yet to find it.”

But even that kind of reasonableness is dismissed by the new Indian militants as the talk of “Uncle Tom-Toms” or “Uncle Tomahawks” and “Stand-Around-the-Fort Indians.” What these leaders seem to want most is for the Federal Government, which now spends only \$500 million a year on aid to Indians, to increase its spending for Indian schools, roads, housing and medical care—and to stop smothering Indians with restrictive regulations and unwanted advice on how to run their affairs. They want their water and land rights protected and expanded, not contracted through treaty violations. They want help in attracting job-providing industries to their reservations, but they want to determine what kinds and how they will be operated. They want federal benevolence, in short, as compensation for the loss of more than half a continent, but they want to be free to go their own way—even though they are not yet certain of their direction.

The Indians’ longing to live harmoniously with nature touches recesses of nostalgia in the minds of many Americans. Indeed, at a time when the drive to protect and restore the nation’s physical environment is the most popular cause of the day, whites’ guilt over their spoilage of air, land and water engenders a new admiration for those who have fought for so long to protect their own plains, lakes and hunting grounds. It would be wrong to romanticize Indian culture, but there is something to be valued, or at least envied, in a society that respects the wisdom of elders, enjoys the closeness of kinship, prefers tranquility to competition, and sees little merit in 9-to-5 punctuality at a desk.

Although they now live in what one Indian calls “ a schizoid world of fractured loyalties,” all Indian leaders agree that the best of their ancient heritage is a priceless resource. To many white Americans, who are constantly told these days how much they have to feel guilty about, the demands of yet one more minority may seem almost more than the conscience can bear. Yet Indians can hardly be expected to keep their peace just because they have only lately joined the queue of those vociferously demanding social justice. If they continue to be rejected, many young Indians will continue to despair and will embrace the sentiments of Phil George, a young Nez Perce, who wrote:

*This summer I shall  
Return to our Longhouse,  
Hide beneath a feathered hat,  
And become an Old Man.*

The new militants reject such resignation, and are determined that Indians be heard along with all of America’s second-class citizens. Their aim is nothing less than to reverse the perspectives of the races. Explains one:

*You will forgive me if I tell you that my people were Americans for thousands of years before your people were. The question is not how you can Americanize us but how we can Americanize you. The first thing we want to teach you is that, in the American way of life, each man has respect for his brother’s vision. Because each of us respected his brother’s dream, we enjoyed freedom here while your people were busy killing and enslaving one another across the water. We have a hard trail ahead of us, but we are not afraid of hard trails.*



## **6. THE INDIAN IN THE CLASSROOM**

## EDUCATION AMONG AMERICAN INDIANS: INDIVIDUAL AND CULTURAL ASPECTS

Robert J. Havighurst

Education is as old as human society, and every human society has its own particular ways of making its children into full-fledged adult participants in its culture. The American Indian tribes having different cultures used different forms of education, but all were alike in giving education *informally* through parents, other relatives, the old people of the tribe, religious societies, hunting and war, and work parties.

### TRADITIONAL INDIAN EDUCATION

As long as they preserved their cultures, the Indian tribes educated their children successfully in this informal way. A few tribes, all living in the American Southwest, have preserved their cultures well-nigh intact into the twentieth century and have continued to educate their children in the traditional ways. Among these, the Pueblo groups have succeeded remarkably well in maintaining the tribal cultures in the face of competition from the surrounding culture of white Americans. One of the Pueblo tribes is the Hopi whose members live in villages of close-packed stone houses on the mesas of north central Arizona. A Hopi chief, now a man of about seventy, has given us in his autobiography an account of the education he received as a boy.<sup>1</sup> He says:

Learning to work was like play. We children tagged around with our elders and copied what they did. We followed our fathers to the fields and helped plant and weed. The old men took us for walks and taught us the uses of plants and how to collect them. We joined the women in gathering rabbitweed for baskets, and went with them to dig clay for pots. We would taste this clay as the women did to test it. We watched the fields to drive out the birds and rodents, helped pick peaches to dry in the sun, and gather melons to lug up the mesa. We rode the burros to harvest corn, gather fuel, or herd sheep. In house-building we helped a little by bringing dirt to cover the roofs. In this way we grew up doing things. All the old people said that it was a disgrace to be idle and that a lazy boy should be whipped.

This man, when he was six or seven years old, went through the first initiation, in which all Hopi children learn the simplest of the religious mysteries. Before that he had received some of his early moral education through the visits of katchinas, villagers disguised as supernatural beings of this he says:

I saw some giantlike Katchinas stalking into the village with long black bills and big sawlike teeth. One carried a rope to lasso disobedient children. He stopped at a certain house and called for a boy. "You have been naughty" he scolded. "You fight with other children. You kill chickens. You pay no attention to the old people. We have come to get you and eat you." The boy cried and promised to behave better. The giant became angrier and threatened to tie him up and take him away. But the boy's parents begged for his life and offered fresh meat in his place. The giant reached out his hand as if to grab the boy but took the

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meat instead. Placing it in his basket, he warned the boy that he would get just one more chance to change his conduct. I was frightened and got out of sight. I heard that sometimes these giants captured boys and really ate them.

The education of a Hopi boy had much that was similar to that of a Zuni or Zia boy, since these were all Pueblo tribes, but there were great differences between the education of Hopi children and that of the Navahos, who dwelt in isolated family units and lived a semi-isolated life; and there were other differences characteristic of the plains-dwelling and buffalo-hunting Xious; or the desert-dwelling Papago; or the salmon-fishing Yurok; or the maize-growing Pequots of New England. It is to be remembered that there were 500 different Indian languages in North America and more than that number of tribes, each with its own particular culture which it taught to its children.

Toward the close of the nineteenth century, those Indian tribes which were left settled down to a peaceful coexistence among themselves and with the white man; and the latter felt some responsibility for educating their children. For some years from the end of the Indian wars until the 1920's, the American government Indian policy was to educate the Indian children into the white culture, and for this purpose there were established government schools, many of them boarding schools, to which Indian children of various tribes were sent.

The period of boarding schools had its heyday from about 1890 to 1920. In this period soldiers were sometimes sent out to round up Indian children and bring them into boarding schools. Several of the Indian schools became quite well-known for one feature or another. For example, the Carlisle School in Pennsylvania was made famous by the fact that Jim Thorpe, the great all-round athlete of the period between 1910 and 1920, got his athletic start there.

The boarding schools were changed a great deal after the Meriam Report made to the government in 1928 on *The Problems of Indian Administration*. Among other things this report called attention to the value of bringing up children in their home environment and asked that the boarding schools be "humanized" and used only for older children.

In this earlier time, Sun Chief, the Hopi whom we have quoted on his Indian education, attended boarding schools first on the edge of the Hopi country and later in California. He adjusted himself fairly well to the California school, until he was taken with a severe illness during which he was unconscious for a time and had a vision of his "Hopi Spirit Guide." During a long convalescence, he concluded that he should return to the ways of his fathers. He says:

As I lay on my blanket I thought about my school days and all that I had learned. I could talk like a gentleman, read, write, and cipher. I could name all the states of the Union, with their capitals, repeat the names of all the books of the Bible, quote a hundred verses of scripture, sing more than two dozen Christian hymns and patriotic songs, debate, shout football yells, swing my partners in square dances, bake bread, sew well enough to make a pair of trousers, and tell "dirty stories" by the hour. It was important that I had learned how to get along with white men and earn money by helping them. But my death experience had taught me that I had a Hopi Spirit Guide whom I must follow if I wished to live. I wanted to become a real Hopi again, to sing the good old Katsina songs,

and to feel free to make love without the fear of sin or a rawhide.<sup>2</sup>

Sun Chief's irony should not be taken as an adequate summary or evaluation of the education given in Indian boarding schools during the period 1890 to 1920, but nevertheless it is the reflection of the experience of an intelligent man who became a leader of his own tribe in his adult years.

### THE INDIAN AS A MAN OF TWO CULTURES

Education is always a process of teaching a culture, and the education provided by the whites for the Indians has always been aimed at teaching the white culture, or at least some elements of it, to people who have been reared in another culture. In the period of "Americanization" of the Indians, the whites' education was more explicitly aimed at making "white men" out of Indians than it has been since 1930. Since then, it has been designed as a supplement to the tribal education rather than a rival or a replacement for the tribal education. Nevertheless, white education has represented a new and different culture to the Indian, even when planned as supplementary to tribal education by teaching only certain white agricultural and home-making skills and the 3 R's and by leaving matters of religion, family life, and vocational choice to the traditional tribal processes. Therefore, the Indian who is subjected to white education becomes a man of two cultures. Sometimes the Indian culture predominates and sometimes the white culture wins. Generally, the individual makes his own combination of the two by adopting such white "ways" as are useful and pleasant to him including farming and home-making skills, artisan skills, and often a form of Christianity.

The existence in the Indian's experience of parallel but different cultures is illustrated by a study made in the early 1940's of Navaho Indian children having different degrees of contact with white culture in two different communities.<sup>3</sup> The Shiprock community is located on a well-traveled highway and has substantial economic relations with neighboring white communities. This was probably the most acculturated of Navaho communities in the early 1940's. In contrast, the Navaho Mountain community was probably the least acculturated. Situated far away from any highway, in an area almost never visited by white men, many of the Navaho children had never seen a white person except the school teacher; and many of the children never attended school. A few of the older children attended a boarding school in Tuba City, which was on a secondary highway, but still relatively apart from the world of white Americans.

The Shiprock children were closer to the average of white American children on a number of tests of attitudes and abilities than were the Navaho Mountain children, but still the Shiprock children showed many significant differences from the white children, indicating the persistence of the Indian culture in their lives.

#### *Attitude towards games*

Among other things the Indian children were asked about the games they played, who had made the rules, and who could change the rules. These questions had been asked of Swiss children and of American white children at various ages. The following tribes were studied in this way, Pueblo (Hopi, Zuni, Zia), Sioux, Papago, and Navaho. The games mentioned by the children were all "white"—that is, part of the surrounding white culture—such as basketball, baseball, marbles, and "jacks." Concerning these "white" games the Indian children showed the same kind of

change of attitude with age as is shown by white children. That is, the younger children said the rules were made by powerful people or people in authority, and that these rules could not be changed; while the older children said that rules are made by experts or by committees of players. However, the change to a more mature set of attitudes was generally slower in coming to the Indian children.

At Navaho Mountain, the isolated Navaho community, some of the children had never seen "white" games and gave answers concerning traditional Navaho games. This suggested to one of the researchers that she might ask systematically about Navaho games as well as about "white" games, and she was able to get information concerning attitudes toward the rules of games from thirty-eight boys and girls in the Navaho Mountain area, of whom twenty-four had had experience with both kinds of games.

Concerning the "white" games, they generally said that the rules were made by the coach, or the teacher, or some person in authority, and that these rules would be changed by agreement among the people playing the game. This kind of answer is given by white children. But when asked about rules of traditional Navaho games, the Navaho Mountain youth said unanimously that the rules were first made by the "holy people," or by the "ancient ones," or by the "animals"—who in the ancient days possessed human characteristics—and that no human could change the rules.

For example, an 18-year-old Navaho boy had gone away to an Indian boarding school and had obtained a relatively large degree of contact with white culture. He spoke about football and said that "coaches or head people" get together and make or change the rules. But concerning Navaho games he said that the rules could not be changed "because the holy people taught us them. It's not right to change them."

Thus we see that these young people learn one kind of attitude toward rules of games that they see in the "white" culture, and probably toward rules of life in general; and they learn a different kind of attitude toward such rules that are part of the Navaho culture. Truly they are growing up to be people of two cultures, subject to two contrasting kinds of education; and they must make their own combination or synthesis of the two cultures and the two kinds of education.

The "white" education is part of the white American culture. The Indian child comes to this conditioned by the culture his family and community have taught him. Some Indian groups are now quite thoroughly acculturated to the white way of life—notably in Oklahoma. Their children learn little of the traditional Indian culture and take on the culture of the white school quite easily. Other Indian children, like those of Navaho Mountain, get very little experience of white society and learn very little from the white school. Most Indians are between these two extremes. In general, we should expect the Indian child to do well in American schools by "white" standards only if he and his family are part of the white culture.

#### EQUIPMENT OF INDIAN CHILDREN FOR EDUCATION

Thus the culture of the Indian child equips him well or poorly for education in American schools, depending on how well his culture matches that of the American society which surrounds him. Where his Indian community has been largely absorbed into the white community and the adjustment has been successful, as is true of the Oklahoma Indians, the Indian child may be expected to do as well as white children in the schools, unless he has some biological "racial" difference which



gives him an advantage or a disadvantage over white children. There is no evidence that such a biological difference exists.

When his culture is quite different from that of the surrounding white community, as in the case of the Pueblo and Navaho Indians, or when his tribal culture has disintegrated and his group has not yet adjusted well to membership in the surrounding white culture, as was true in the 1940's of the Sioux, the Indian child may be expected to do rather poorly in schools that are run according to white standards.

In addition to this general statement about the equipment of Indian children for success in schools, there are two general questions whose answers throw some light on Indian experience with white schooling.

The first question is whether Indian children are well motivated for work in school. A form of motivation which is important in American education is the individual's desire to compete with and do better than his fellows. This is a notable aspect of the white American culture, especially of the middle class. Consequently, school children are rewarded by parents and teachers for doing better than other children. Some Indian tribes are traditionally individualistic and competitive, but most of those that survive today are co-operative in their basic attitudes. They work and share together in large families and in neighborhood groups, and they value sharing and co-operation more than individual differences and competition. The Indians of the Southwest, and especially the Pueblo tribes, are notably co-operative. Consequently, if a teacher in a government school, who has been accustomed to assume that children are competitive, tries to appeal to this kind of motivation by using spelling contests or by encouraging children to call attention to the mistakes of other children, the teacher may be perplexed to find that such teaching methods do not work very well. The Indian children may not parade their knowledge before others nor try to appear better than their peers.

In a situation like this, the teacher would do well to discover other forms of motivation for school work, including the use of group procedures and the provision of activities which the Indian children enjoy in themselves. Drawing and painting and other crafts seem to have such an intrinsic appeal to Indian children.

Motivation for education is also poor, by white standards, when a tribe has lost its traditional culture and has not yet successfully fitted into the white culture. Such a situation is described by Macgregor in his study of two Sioux communities<sup>4</sup> where the people were just beginning to be successful as cattle raisers, but many were eking out a poor existence as laborers in nearby white communities or were making a bare living as farmers. The children of these communities were mixed in their attitudes toward schooling. Many of them started out well, and then in adolescence seemed to lose their drive for education.

### *Intelligence of Indian children*

Studies of the intelligence of Indian children may be divided into two groups—those reported before and after 1935. The first group of studies tended to show that Indians were less intelligent than white children. The second group tended to show that there was no difference in average intelligence between Indian and white children, except for such differences as were explainable on the basis of cultural differences.

The following is a brief summary of the studies of the intelligence of Indian groups



in particular, including the tests used and the results obtained. The earliest reported study dates back to 1914 when Rowe administered Stanford-Binet examinations to 268 Indians and found 94 per cent of them to be below the norm for whites on the basis of chronological age.<sup>5</sup> Hunter and Sommermeier in 1921 gave the Otis Classification Test to 715 mixed- and full-blood Indians and found a correlation of .41 between degree of white blood and the intelligence quotient.<sup>6</sup> Garth administered the National Intelligence Test to Indians of various tribes and localities as well as to Mexicans and other ethnic groups. His findings substantiate largely those of Hunter and Sommermeier. Garth found Mexicans to do better than full-blood Indians, but not as well as mixed-blood Indians. Garth and his associates<sup>7</sup> also found public-school Indian students to be slightly superior to United States government school Indians and that there was a rise in IQ with school grade. The last finding led Garth to weigh heavily the factor of education in test performance. Haught<sup>8</sup> administered the Pintner-Cunningham Mental Test to little children, the National Intelligence Test to children of intermediate age, and the Terman Group Test of Mental Ability to those in the upper-age levels. He concluded that "Indians make lower scores than whites because they are lower in native ability." The results heretofore described were obtained mainly with the use of paper-and-pencil tests of general intelligence in which the verbal component is quite prominent.

These studies of Indians using verbal intelligence tests give results rather similar to the well-known studies by Sherman, Gordon, and others on white children living in isolated mountain hollows in Virginia, on canalboats in England, and in isolated rural areas where there is very little schooling. These children tend to fall below the average of white children and to suffer a decrease in IQ as they grow older. Such findings suggest that the observed differences of intelligence may not be due to racial differences.

To determine the effect of language on test results, Jameson and Sandiford<sup>9</sup> administered both nonlanguage and language tests of intelligence to 717 mixed-blood Indians and obtained a difference of 5 points in IQ in favor of the non-language test. The more significant attempts to appraise the intelligence of Indians within the past ten to fifteen years have been made with the use of performance or relatively "culture-free" tests.

Klineberg<sup>10</sup> administered the Pintner-Paterson series of six tests to Indian and white children on the Yakima Indian reservation and found (1) that Indian children took longer with form boards but made fewer errors, (2) that comparison of Indian and white groups in terms of total number of points obtained on the Pintner-Paterson Point Scale showed no differences between the two because the Indians made up in accuracy for their inferior speed, and (3) that correspondence of score with degree of white blood was lacking. Whereas preceding investigations pointed to the superiority of the whites over the Indians on tests of intelligence, Klineberg's study is among the first to offer contradictory evidence and to suggest that test performance may be affected by cultural factors.

A later study by Garth and Smith,<sup>11</sup> employing a nonlanguage and a language test with the same subjects, found (1) that Indian children consistently show a performance on the Pintner-Paterson test more nearly equal to white performance than they do on the verbal test, (2) that the IQ's on the performance test were 10 to 14 points higher than those on the verbal test.

#### *Recent intelligence test studies*

In more recent testings on Indian children, the general contention has been that the

verbal component in tests of general intelligence handicaps the Indian child. Tests that are relatively culture free, of a performance variety, are considerably more appropriate than tests requiring facility with the English language.

An extensive testing program with Indian children was carried through by a University of Chicago group as part of the *Study of Indian Education*.<sup>12</sup> The Grace Arthur Point Performance Scale in a shortened form was used with 670 Indian children aged 6 through 15 in communities of the Navaho, Hopi, Zuni, Zia, Papago, and Sioux Indian tribes. The Arthur test consisted of a battery of nonverbal performance tests—The Porteus Maze, Mare and Foal, Sequin Form Board, Kohs Block Design, and Knox Cube tests. Nonverbal tests were used because it was thought that tests requiring oral or written work in English would penalize the Indian children, since most of them spoke an Indian language at home and very few of them were fluent in English.

Practically all of the children tested were full-blood Indians except the Sioux, where the sample of children conformed to the pattern of blood-mixture on the reservation. In most communities, either practically all children within the age range or a representative sample of them were tested.

On this test battery, most of the Indian groups gave almost exactly the same quality of performance that white children do. There were two Indian groups who fell substantially below the norms for white children—one Papago and one Navaho group—and these children also fell substantially below other groups from the same tribes. However, the Hopi groups performed definitely above the level of white children. The results of this study indicate that Indian children do about as well as white children on a performance test of intelligence, and that differences exist between tribes and among communities within a tribe—differences of the degree that are also found among white children in various types of communities.

The results of this test on the Sioux children are of special interest because they can be compared with the results of a Kuhlmann-Anderson (verbal) intelligence test which was administered to some of the same children shortly after they had taken the Arthur test. A total of thirty boys and girls took both tests. The average IQ of this group on the Kuhlmann-Anderson test was 82.5, with a standard deviation of 13.5. The average Arthur test IQ of this group was 102.8, with a standard deviation of 19.1. The product-moment correlation coefficient between the two sets of scores was  $.53 \pm .09$ . A group with an average IQ of 83 is generally supposed to be a very dull group, very few of whom are even average in intelligence when compared with a normal group. This conclusion might have been drawn concerning Sioux children from the verbal test. Yet, in the performance test of intelligence, the same group averaged 103, slightly above the average for white children.

In a study made on these same Indian children of five tribes, another non-verbal test of intelligence showed a considerable superiority of Indian children over white children. The test was the Goodenough Draw-A-Man Test. This requires the child to use a pencil to draw a figure of a man. The drawing is scored for accuracy in proportion and detail, and not for other esthetic qualities. Between the ages of 6 and 11 the scores on this test have been found to be closely related to other measures of intelligence. The Draw-A-Man test has been used with various Indian groups since 1926, with a general finding of a minor degree of inferiority of Indian children compared with white children. However, a 1942 study by Rohrer<sup>13</sup> compared Osage (Oklahoma) Indian children with white children in the same public school classrooms. The Osage Indians are well off economically and speak English in their

homes. The mean IQ of the Indian children was 103.8; of the white children, 102.9.

When the test was given to the same groups who were tested with the Arthur Performance Test, the results showed the Indian children to be superior to white children.<sup>14</sup> Average IQ's ranged from 117 (one of the Hopi groups) to 102 (one of the Sioux groups). This was not taken to mean that Indian children are actually superior in native intelligence to white children. The results are best explained as due to cultural differences between the Indian and white children and between the Indian groups. The Indian children, especially the boys, are stimulated culturally to take an active interest in the world of nature and are given much opportunity to form and express concepts of natural objects, including the human body, on the basis of their observations. Furthermore, drawing is done more commonly by adults in several of the Indian tribes than it is by white adults. The Hopi boys exceeded the girls very greatly on this test. This may be explained as due to the greater amount of stimulation received by boys than by girls in this culture to take an active interest in the world of nature: in man, animals, clouds, and other natural phenomena.

The conclusion which is drawn by most social scientists from the data on Indian cultures and Indian intelligence is that the American Indians of today have about the same innate equipment for learning as have the white children of America. But in those Indian tribes which have preserved their traditional cultures to some extent, there is a limited motivation of children for a high level of performance in schools and colleges.

#### CURRENT TRENDS IN INDIAN EDUCATIONAL ACHIEVEMENT

In 1928 the Meriam Report proposed major changes in Indian education, principally the following:

1. Keep education on the reservation as far as possible and keep it closely related to family and tribal life. Avoid sending children away from home as much as possible.
2. Make the day schools on the reservations into community centers which teach adults as well as children.
3. Humanize the boarding schools; limit them to older children.
4. Make Indian education fit the facts of postschool life for most Indians—stress vocational training in agriculture and handicrafts, health, homemaking and so forth. Pay attention to occupational placement of graduates.
5. Provide high school and college opportunities for those who do well in school, through more secondary schools and through scholarship aid for able Indian students who wish to attend college.

These proposals have been generally followed in the years since 1928. However, Indian life has been changing, and the educational program of the Indian Service has been affected by the growing acculturation of the Indians and by their growing tendency to leave the reservations and to live in centers of modern culture. For instance, the Navahos, who up to 1940 were generally not interested in schooling for their children and tended to keep to themselves, have recently been asking for more educational opportunities. They have sent many of their adolescent children to off-reservation boarding schools which have offered a special five-year program for



adolescent youth who have had little or no prior schooling. By 1955, approximately 1,200 young men and women had graduated from this program and 50 per cent of these graduates were employed off the Navaho reservation, while only 7 per cent were employed on the reservation—the remainder being housewives, students, or unemployed.

Another example of movement away from the reservation is provided by the Sioux of the Pine Ridge reservation in South Dakota. In 1938-39 a study of graduates of the Pine Ridge schools showed that 98 per cent of them stayed on the reservation to make a living. In 1951 a study was made of 1,542 Pine Ridge boys and girls who had been enrolled in reservation schools between 1937 and 1947. Of this group, 54 per cent were still on the reservation. Most of the remainder were living in white communities near the reservation.<sup>15</sup>

### *Studies of educational achievement*

There have been several studies of the educational achievement of Indian children since 1945 made with standardized tests which permit comparison among the various groups of Indian and white children.<sup>16,17</sup>

There were striking differences among Indian groups on the tests of school achievement in the areas of: reading, vocabulary, spelling, arithmetic, health and safety, and natural resources. The groups with the greatest degree of contact with modern culture did best. Most of the Indian groups were below public-school white children who lived in the neighborhood of these Indians. On two tests the differences between white and Indian children were small. These had been prepared by Indian Service personnel to test knowledge of health and safety procedures and knowledge of the use of local natural resources of tools. For these two tests, the Indian children had about the same kind of practical background and school experience as the white children of neighboring communities. In the entire battery of tests, Indian children who live *off* an Indian reservation generally did better than Indian children who live *on* a reservation. Further, Indian pupils who live in towns achieved somewhat better than those who live in the open country.

When comparisons of Indian and white pupils are made at various grade levels, it is found that the Indian children compare more favorably with white children in elementary grades than in high school. This is probably due to the fact that the material taught in elementary grades is closer to the life experience of the Indian children—more practical—than is the more abstract teaching of the high school. Thus the home and community life of the Indian child tend to aid him in learning the simple mental skills taught in elementary school, but they contribute little toward helping him with high-school subjects.

### *Educational facilities*

During recent years there has been an increase of provisions for secondary education by the Indian Service. For instance, in 1936 there were 13 high schools operated by the Indian Service, compared with 33 in 1951.<sup>18</sup> The most rapid gains in school enrollment among Indian children have been in secondary schools. Very few high-school graduates go on to college, though even here there has been a relative gain. In 1936 about one out of fifty Indian high-school graduates found his way to college, while, in 1950, one in six of the 597 graduates of Indian Service high schools entered college. Still, this is a small number, and the total of Indians entering college, from all kinds of secondary schools, is in the neighborhood of 200. It



appears that Indian youths are doing what white working-class youths also tend to do; increasingly they set their sights on high-school graduation, but relatively few of them go to college.

## CONCLUSIONS

It is clear that, generally speaking, American Indian groups have not taken part in American education at the secondary and higher levels as have the European immigrant groups such as the Germans, Irish, Scandinavians, and Italians. Most Indian groups have clung to enough of their traditional cultures to prevent them from adopting fully the white American culture, including its attitudes toward education and its use of education as a means of social mobility and occupational achievement.

Those Indian groups who move into the stream of dominant American culture will gradually make more use of schooling and will perform better as scholars. This may take a long time. It seems that the Indian groups who do move into the American culture do so at the lower economic levels and require a generation or two to learn the ways of upward mobility, including the use of education for this purpose.

Individual Indians have done very well in the American educational system by committing themselves to learning the dominant American culture and living in it. The number of such people is relatively small and gives evidence of the great holding power of many of the traditional Indian cultures upon their members, even in the face of pressure and temptation to seek the advantages of the American culture.

## NOTES

<sup>1</sup>Leo Simons (Ed.) *Sun Chief* (New Haven: Yale University Press, 1942), pp. 51-52, 45.

<sup>2</sup>*Ibid.*, p. 134.

<sup>3</sup>Robert J. Havighurst and Bernice L. Neugarten, *American Indian and White Children* (Chicago: University of Chicago Press, 1954).

<sup>4</sup>Gordon Macgregor, *Warriors Without Weapons* (Chicago: University of Chicago Press, 1945).

<sup>5</sup>T. R. Garth, *Race Psychology: A Study of Racial Mental Differences* (New York: McGraw-Hill, 1931), Chaps. IV, V.

<sup>6</sup>W. S. Hunter, and E. Sommermeier, "The Relation of Degree of Indian Blood to Score on Otis Intelligence Test," *Journal of Comparative Psychology*, Vol. 2 (1922), pp. 257-77.

<sup>7</sup>T. R. Garth, "The Intelligence of Full-blood Indians," *Journal of Applied Psychology*, Vol. 9 (1925), pp. 382-89.

<sup>8</sup>B. F. Haight, "Mental Growth of the Southwestern Indian," *Journal of Applied Psychology*, Vol. 18 (1934), pp. 137-42.

<sup>9</sup>E. Jameson and F. Sandiford, "The Mental Capacity of Southern Ontario Indians," *Journal of Educational Psychology*, Vol. 19 (1928), pp. 536-51.

<sup>10</sup>Otto Klineberg, "An Experimental Study of Speed and Other Factors in 'Racial' Differences," *Archives of Psychology*, Vol. 15, No. 93 (1928), p. 109.

- <sup>11</sup>T. R. Garth and O. D. Smith, "The Performance of Full-blooded Indians on Language and Non-Language Intelligence Tests," *Journal of Abnormal and Social Psychology*, Vol. 32 (1937), pp. 376-81.
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- <sup>13</sup>J. H. Rohrer, "The Test Intelligence of Osage Indians," *Journal of Social Psychology*, Vol. 16 (1942), pp. 99-105.
- <sup>14</sup>Robert J. Havighurst, Minna Korol Gunther, and Inez Ellis Pratt, "Environment and the Draw-A-Man Test: The Performance of Indian Children," *Journal of Abnormal and Social Psychology*, Vol. 41 (1946), pp. 50-63.
- <sup>15</sup>George A. Dale, *Education for Better Living: A Study of the Effectiveness of the Pine Ridge Educational Program* (Washington: Bureau of Indian Affairs, U.S. Department of the Interior, 1955).
- <sup>16</sup>Kenneth E. Anderson, E. Gordon Collister, and Carl E. Ladd, *The Educational Achievement of Indian Children* (Washington: Bureau of Indian Affairs, U. S. Department of the Interior, 1953).
- <sup>17</sup>L. Madison Coombs and others. "The Indian Child Goes to School" (in press), Chapter I.
- <sup>18</sup>Willard W. Beatty, "Fifteen Years of Indian Education," *Indian Education*, No. 211 (Lawrence, Kansas: Haskell Institute Press, September 15, 1951).

## GOALS OF INDIAN EDUCATION: SUMMARY REPORT OF THE NATIONAL STUDY OF AMERICAN INDIAN EDUCATION

Robert J. Havighurst

The goals of American Indian education are generally agreed upon by all parties, when they are stated broadly. Essentially, the goals are to enlarge the area of choice of Indian people and to help them maintain their dignity.

The American Indian Chicago Conference, in 1961, said, "We conceive education not only in terms of classroom teaching, but a process which begins at birth and continues through a life span. Of all the studies, surveys, and research made of Indians, the inevitable conclusions and recommendations are that education is the key to salvation of whatever ills may be, wherever Indians reside."

It is generally agreed that Indian people should have increasing influence and responsibility for their education. President Nixon, in his July, 1970 message on Indian Affairs proposed that Indians be encouraged to set up their own school boards and take over control of their education. He said, "We must assure the Indian that he can assume control of his own life without being separated involuntarily from the tribal group. And we must make it clear that Indians can become independent of federal control without being cut off from federal concern and federal support."

Assuming greater control over their educational systems means more power to make decisions in the local Indian community, and also more Indians active in the administrative and the teaching staff of the schools attended by Indian children and youth.

The *Statement of Purpose* of the American Indian Chicago Conference read

In order to give recognition to certain basic philosophies by which the Indian People live, We, the Indian People, must be governed by principles in a democratic manner with a right to choose our way of life. Since our Indian culture is threatened by preemption of being absorbed by the American society, we believe we have the responsibility of preserving our precious heritage. We believe that the Indians must provide the adjustment and thus freely advance with dignity to a better life.

These broad statements are being applied in various ways to the actual educational

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systems of Indian tribes and communities. Thus, the formal Tribal Chairman of the Northern Cheyenne, Mr. John Woodenlegs, says:

For over a year I have spent most of my time working on education, serving as a member of the National Indian Education Advisory Committee, as an education fieldworker for the Association on American Indian Affairs, as a member of one public school board, and an ex-officio member of an advisory school board.

Our goals have been:

1. To educate our schools and the local communities to the idea of community schools, serving the needs of the local people over and above daily education of children.
2. To encourage parents to be more concerned and involved with the schools, including active membership on school boards.
3. To help teachers get more knowledge of the Cheyennes, their past history and culture and present life.
4. To encourage Cheyenne resource people to go into classrooms to talk on history and culture.

We feel our children need education which gives the best of both cultures. We feel that many of the values of our past Cheyenne society can still serve us well in this modern world. We feel we need this to give us understanding and pride in our past, just as other Americans learn their history for the same reason.

(Personal communication, January 21, 1970)

The goals of Indian education need to be interpreted in relation to the pervasive Indian need to live in two cultures. An Apache member of the school board of a public school district in the Apache reservation said, during a conference of Apache citizens:

All of us have limitations when it comes to functioning effectively and efficiently in this world. I am aware of my limitations and I'm sure some of you are too. An imaginary line seems to extend across our path. The space all the way to the imaginary line represents the Indian lifeways; the space beyond the line represents that of the non-Indian society. It seems like some of us can only go as far as the line, for we have not learned the white ways of life. If we encourage our children to do their best and to be persistent in their endeavor to receive an education, I'm sure they will make the breakthrough--which is good. Because of education they should be able to function on the other side of the imaginary line. The way the white man operates, whenever a job opening occurs, all the people interested are given the chance to submit their applications. Or, they may express their interest personally or else have credentials that will speak for themselves. Our ultimate goal should be to educate our children so that their qualifications for any open position will be on equal par with, if not better than, the non-Indians. This is the goal we should strive for.

(Whiteriver Education Conference, April 12, 1969)



The school program should be developed with curriculum, atmosphere, and behavior of teachers and students aimed primarily at maintaining respect for Indian culture and the dignity of Indian peoples while maximizing the capability of students to move comfortably between two social orders, the larger community and the Indian, through teaching skill and competence in the non-Indian culture and economy.

*Positive Trends.* In support of these goals, we find the following trends which are favorable and promising of improvement in the educational situation for Indian youth.

1. Toward a stronger Indian voice in the education of Indians. This is taking place on the local community level through:
  - a. More Indians elected to school boards of public school districts.
  - b. Increased activity of tribal education committees in relation to BIA schools and public schools.
  - c. Experimental contracts between BIA and Indian organizations for the operation of schools (e.g., Rough Rock).
  - d. Parent organizations in local communities.
2. Toward more Indian students graduating from high school and more entering college. There has been an enormous increase in these numbers since 1960.
3. Toward increased numbers of Indian teachers and school administrators. This trend will increase as more Indians go to college, and as the policy of appointing Indians to administrative posts takes effect.
4. Toward a fuller and more accurate portrayal of local and general Indian history. Many schools are developing this kind of teaching material and are adding high school courses in history with emphasis on the Indian story. Also, the quality of the textbooks is improving.

To assist these trends and to take full advantage of them is the task of educators today. The realistic optimism of this report should be tempered with a sober realization of the difficulty for Indian youth and their parents of living with competence in two cultures, and the complexity of the educators' task in making the school serve Indians more effectively.

## DESCRIPTION OF PRESENT SITUATION

### *Mental Development and School Achievement of Indian Children and Youth*

It is generally known that Indian children do not achieve as well on tests of school achievement as do the children of the white majority. There are many publications which have reported this fact, from as long as 40 years ago until today.

There is no reason to suppose that Indian children are basically or genetically less or

more intelligent than other children in America. There is much general evidence that all large groups of human children (grouped by nationality, or by skin color, or by socioeconomic status) have the same intelligence and ability to learn, on the average.

Several studies of mental alertness and of basic mental development have been made with Indian children, and these studies show the Indian children to be about the same as white children of the surrounding society. For example, on the Goodenough Draw-a-Man Intelligence Test, which is a test of mental alertness and does not require language, Indian children show about the same level of achievement as white children. Actually, the 1,700 Indian children who took this test recently under the auspices of the National Study of American Indian Education made an average IQ of 101.5, which is slightly but definitely superior to the average of white children.<sup>1</sup>

On the Grace Arthur Performance Test of Intelligence (a battery of non-verbal tests), in a study made in 1942, a representative sample of Indian pupils from six tribes made an average IQ score of 100.2, slightly above the national average for whites.<sup>2</sup> As part of this study, a group of 30 Sioux pupils on the Pine Ridge Reservation made an average IQ score of 102.8, while exactly the same group, tested a year later with the Kuhlmann-Anderson, a verbal test requiring reading ability, made an average IQ score of 82.5.

Recently a study was made of 75 Oglala Sioux children aged 4-10 on the Pine Ridge Reservation. These children were given a standard set of test exercises developed by the Swiss psychologist, Piaget. The same tests had been given to a typical group of Swiss children in Geneva, Switzerland. These tests are used to measure the level of mental development, which Piaget believes is a universal process among human children. The Sioux and the Swiss children were practically identical in their performance. Voyat, the researcher, concluded: "The inferiorities shown by IQ tests among Indian children are dependent upon the nature of the tests themselves, in particular their cultural content, since these inferiorities are not found when one analyzes the development of more fundamental concepts."<sup>3</sup>

It follows from these considerations that the lower average school achievement of Indian children must be due to some combination of their experience in their homes and in their schools. School achievement is well known to be related to a child's experience in his family, to his school experience, and to his inherited intellectual ability. Since the Indian children do not differ from other groups of children in their inherited intellectual ability as far as we know, group differences in school achievement must be due to the family or the school factors.

*The Family and Local community Factor.* There is abundant evidence that the school achievement of children depends to a large extent on their experience in their family and their local community or neighborhood. *From the point of view of school achievement*, it is necessary to say that Indian children, on the average, are disadvantaged. It seems clear that many American Indian children are seriously handicapped for success in school due to the family and local community factors. They are disadvantaged because their parents are poor, often illiterate, and inexperienced in the ways of the modern urban-industrial culture. It should go without saying that many Indian children are also advantaged in other ways: their tribal cultures are rich and are in harmony with the natural universe; many Indian tribes have a satisfying religious and ceremonial life; family loyalty and family solidarity often give Indian children a sense of security.

But, when speaking of school achievement, socioeconomic facts could lead us to expect that Indian children, on the average, will do poorly in school right from the start, and right on through their childhood and adolescence.

*The School Factor.* Since World War II schooling has become available to nearly all Indian and Eskimo children. School attendance is increasing both in numbers and duration. The quality of school staff, plants, and supplies are, in general, comparable to schools attended by non-Indian children.

However, most schools and educators have expected Indian children to accommodate to styles of instruction and curriculum which were not designed with reference to the special requirements of many Indian youngsters. The complexities of cross-cultural education, though increasingly recognized, are imperfectly understood by most practitioners and Indian communities have not ordinarily been involved in the planning of programs.

*Future Expectations.* In view of the information we now possess about the school achievement, the family socioeconomic circumstances of Indian children, and the schools, what may we expect in the future? We may expect one thing certainly, and a second conclusion contingently.

We may expect the school achievement of Indian children, on the average, to rise, as the socioeconomic status of Indian families is improved. As more Indian youth finish high school and go to college, they will improve their economic position and at the same time contribute more effectively to the success of *their* children in school. Furthermore, as more Indian parents become committed to education for their children, they will contribute more effectively to the success of their children to school.

The contingent expectation depends on the schools which Indian children attend. Will they do a better job of teaching Indian pupils, no matter what the children's family backgrounds are? They will do so only if the educational profession learns to teach Indian children more effectively and if the educational system supports such efforts.

### *Mental and Physical Health of Indian Children and Youth*

The health of Indian children and youth should be considered in both physical and mental aspects as part of a study of their educational achievement and educational needs.

Physical health has improved substantially since 1950, but still lags behind that of the average group of Americans. Infant mortality is relatively high. A mild degree of malnutrition has been observed by nutrition experts among the children of several Indian groups. Ear infections and hearing impairments are unusually prevalent in Alaska.

However, the United States Public Health Service has increased its services very greatly on Indian Reservations during the past decade. The vast majority of reservation Indian children are now born in USPHS hospitals or health centers. Indian children in BIA schools get attention from USPHS physicians. It is likely that the health services enjoyed by Indians on reservations are superior to the services they can find in rural areas near reservations, or in the large cities to which so many young Indians are now moving. There is much room for improvement, but



the physical health of Indians and of Alaskan natives is now better than it has been at any time during the present century.

The question of mental health of Indian boys and girls is much more complex and difficult to answer. We think of mental health as a state of personal and social adjustment which includes a favorable self-image and a clear view of the real world of persons and objects. Such a person can make good use of his abilities and can learn what is useful and important for him to learn.

We have no simple way of measuring mental health, except for the extremes of poor health--psychosis and neurosis. Psychiatrists in the Public Health Service say they have the impression that there are a higher proportion of Indian children with personal disturbance than they are accustomed to seeing in a typical white population, but there are no hard data to prove this.

*Suicide Rates.* There have been some wild statements about the suicide rate among Indians that are sometimes misinterpreted as indicators of poor mental health among Indian youth. It is sometimes said, even in non-medical government publications, that the Indian suicide rate is twice as high, or even higher, than that of the rest of the American population. This kind of statement is false. Actually, the official report on Vital Statistics of the U.S. Public Health Service says that the suicide rate of the Indian population is about 12 per 100,000 persons per year, while that of the entire United States population is about 11 per 100,000.\*

When the suicide rates are separated by sex, we find that the suicide rate for Indian women is slightly over half that for American women as a whole group. When viewed in relation to age, the Indian suicide rate for people over 45 is less than that for the rest of the American population, men and women, of this age group. Thus the one group in which the Indian suicide rate is higher than the national American average is young men aged 15-45. In this age group the Indian rate is approximately 3 to 4 times the national rate. This should be looked at in relation to the national suicide rate for men of the working class, since it has been found that the suicide rate for unskilled and semiskilled working-class men is about twice that of the remainder of males in this country. Since most Indian men would fall into this lower-class category, we see that an objective and balanced statement would be that Indian males, aged 15-45, commit suicide at a rate about thrice that of non-Indian males of the same age and occupational status.<sup>4</sup>

In a careful study of suicides of young Indian men in an Idaho community, it was found that suicides occurred mainly among men with problems of alcoholism, recent death of family members, and family disintegration.<sup>5</sup> Although suicide rate is a very poor indicator of the mental health status of a total population, this relatively high rate among young Indian males in certain tribal groups represents a problem which might be attacked, partially, by educational means.

\* The interpretation of suicide rate as an index of mental health of a society is seen to be questionable when one looks at the suicide rates for various countries, published by the World Health Organization. Countries with the highest suicide rate are: Denmark, Austria, and Japan. Among countries with very little suicide rates we find Egypt, Mexico, and Ireland. From what we know about mental health, it would not seem useful to claim that the first group of countries has poor mental health, and the second group has good mental health. Furthermore, since suicide rates vary between about 5 per 100,000 persons to 25 per 100,000, this relatively rare event would not seem to be a good index of the state of a nation's or a tribe's mental health.



*Useful Indices of Mental Health of Indian Youth.* There are some useful ways of estimating the mental health status of Indian youth, which depend on self-reports by the persons we are studying, and may be supported or denied through observations by people who have experience in studying young people and who have some training in the field of mental health. Through self-report inventories and questionnaires answered by 2,000 Indian youth in 30 different communities, we attempted to measure "self-esteem" as well as attitudes toward school, teachers, the Indian way of life, and the white man's way of life. We had comparable data for youth aged 10 to 20 in the general American population.

On our measures of self-esteem we find that the Indian youth score at about the same level as non-Indian youth of similar socioeconomic status.<sup>6</sup> There are some small but interesting differences among the various tribal groups that we studied, and the urban Indians fall slightly below the rural and reservation groups.

One useful comparison is possible, with a group of definitely maladjusted non-Indian boys in a midwestern city. This group scores substantially below the Indian youth and below a cross-section of non-Indian youth; thus indicating that the Indian youth are about average in self-esteem.

On our measures of attitudes toward school, teachers, the white man's way of life, and the Indian way of life, we find that Indian youth show very little evidence of severe alienation, by which we mean feelings that: one does not "belong" or "fit in" with the society around him; one is powerless to influence the future events in his life; one does not have standards for judging right and wrong, good or bad; and one feels that he is not doing what he really wants to do, in school, work, or community. Considering the fact that many Indians are poor, and lack educational and technical skills, it might be supposed they would show signs of alienation.

The striking fact is that, with a few exceptions, the groups of Indian youth we studied expressed rather favorable attitudes toward school, toward their teachers, toward the white man's way of life. They were slightly more favorable toward the "Indian way of life," which may be a sign of pride or at least satisfaction with being Indian.<sup>7</sup>

On one of our instruments, the Indian boys and girls were asked to rate "my future" on a scale ranging from positive or optimistic to negative or pessimistic. Their average ratings were very positive or optimistic.

*Conclusions.* Our conclusion is that the great majority of Indian young people in the communities we studied are fairly well adjusted persons. They think well of themselves, and they have about the same attitudes toward school and toward their teachers that non-Indian students in the same kinds of communities have. They do not do as well in achievement tests in the school subjects as do the average white students, but this is due more to the socioeconomic position of their families than to some possible personality disturbance.

#### *How Indian Education is Perceived*

The great majority of the funds for this research, and the bulk of the time of researchers and of analysts of research data, have gone into interviews--lengthy, open-ended interviews with hundreds of people. There were four categories of people interviewed: 735 parents, 2,422 students, 468 teachers, and 190 community leaders.

It is considered desirable and useful to ask these people how they saw the school, how they thought it was doing--its strong and weak points. They would be asked to speak as fully and as honestly as possible about the school, the teachers and the Director. They would be asked to tell what they expected of the school, and how they thought the school could do better.

Parents were interviewed generally by local men and women who were paid to do this work, and were trained through sample interviews by the Field Directors. The interviewers spoke the language easiest for the parents to understand. As far as the Field Directors could tell, the interviewers were seen as ordinary fellow-citizens by the parents. An effort was made to avoid employing people who had controversial or questionable records. The interviewers were instructed to record the words of the respondent, and to avoid interpreting these words, as far as possible.

The persons to be interviewed were selected by a method of random choice, and a fairly good cross-sectional sample was thus interviewed.

Students and teachers were generally interviewed by the research staff from the seven universities which conducted field work. They were chosen by lot, except for teachers in small schools, where all teachers were interviewed, or all but one or two. Community leaders, or "influential people," were interviewed by staff members, or occasionally by the same interviewers who worked with parents. There was not much attempt at "sampling" of influential people, but generally the five or ten leading local citizens were seen, some of them Indians and some non-Indian.

Sometimes, in studying a situation through interviews, an inaccurate picture is obtained because some controversy has occurred recently which attracts attention away from things as they usually are. There had not been any militancy or protesting political activity among local Indians in our sample, except in the case of Minneapolis. However, in at least six of the communities we studied there had been events centered around the school during the past two years which created mild controversy, and were mentioned in some of the interviews. This proportion of six out of thirty probably was typical of the state of affairs among Indian communities in 1968-69.

The interviews were typed out and subjected to analysis with rating scales. Thus it was possible to get numerical data from the interviews, and to compare groups from various communities, or to compare the parents, teachers, influential persons and students in one community.

It is fair to ask how valid the interviews and the ratings are, as expressions of the true feelings of the persons who responded to the interviews. We have answered this question in several technical papers which are part of the Final Scientific Report on the Study. We believe the interview ratings are more accurate expressions of true feelings than any other method now known. Certainly they are better than check-list questionnaires where the respondent checks "yes" or "no" to some questions and statements, without a chance to qualify his answers or to ask for the meaning of a question which he does not quite understand.

Comparison of the interview data from one school with that from another requires a rating procedure which is strictly comparable, and this depends on the skill and experience of the people who read the interviews and rated them. We have described in a technical paper how we worked on this problem, and we believe we succeeded fairly well.<sup>8</sup>

However, there is no doubt that many of the parents and students whom we interviewed had very little knowledge about schools, beyond their immediate experience. They did not have much basis for comparing their school with others. They were speaking of education as it concerned them personally, and this was important to them. But they did not have much knowledge about education in general. Their judgments might be different from the judgments of experts in the field of education. What they liked and disliked about the schools might be different from what other groups of people would like or dislike.

Furthermore, the interviews, being phrased in general terms that could apply to a variety of school systems, did not bring out the specific likes and dislikes of the respondent unless he was so much interested and involved in the school situation that he volunteered some detailed information. This was a weakness of our method.

By interviewing community leaders, we obtained information from a group of people who had a wider knowledge of education and of the Indian community than most of the parents and students. By interviewing teachers we obtained information from people who occupied a different role in the educational system than the parents or students.

By putting the information together from these various groups of persons, we believe we have succeeded in getting a faithful report on the attitudes of the people who are most concerned with the education of Indian children and youth.

The perceptions which we have to report are generally undramatic, and probably no different from the perceptions that parents and students in rural white communities have of their schools. In other words, most Indian parents and students accept their schools as adequate. The majority have some criticisms or suggestions but only ten to twenty percent of our respondents indicated general and serious dissatisfaction with the schools.

This finding may surprise some people who have heard some vigorous and even violent criticisms of the education of Indian children and youth. It has been claimed that many or even most teachers who teach Indian children are prejudiced against them, are sure they cannot learn much, etc. This is an exaggeration. Most teachers see their Indian students as having special problems in school due to their socioeconomic and cultural circumstances, but few feel that these students "cannot learn" and most appear to like their Indian pupils.

Some people have heard that Indian Boarding Schools are bad places for children, or that schools operated by the Bureau of Indian Affairs are inhuman places. This is not the way most students and parents of students in such schools perceive the situation.

In the paragraphs and pages which follow, we will report first the general perceptions or attitudes toward the schools as expressed by the people whom we interviewed and queried, then the more extremely favorable or unfavorable perceptions, then the differences between types of schools.

*Parents.* When asked, "How well does the school meet the needs of your child?" 53 percent of the parents gave mildly favorable comments, 29 percent were definitely favorable, and 18 percent were unfavorable. The question was asked several times in different ways during the interview, and the parents' comments were put together to



reach a judgment on how favorable or unfavorable the parent was. Half of the parents said something like: The school is doing a fairly good job with my child, but there is definitely room for improvement. The attitude of many parents could be summed up as "If my child is doing OK in school (getting passing grades), the school is OK." Twenty-nine percent of the parents were decidedly more favorable than this, and 18 percent said that the school was doing poorly for their children.

A separate rating was made of the parents' opinion of the school program and curriculum. Fifty-two percent of the parents were mildly favorable, though they also had something to criticize. Definitely more favorable were 34 percent, and definitely unfavorable were 14 percent of the parents. Most of the parents favored more study of Indian culture and history in the school program.

When asked their opinion of the teacher's *performance* (e.g., "How well is the teacher doing?") 38 percent of the parents were slightly positive, and 49 percent were definitely favorable, with such comments as: "She's good." "A good teacher is stern, but she has a way about her that kids like. They don't think she is being mean. She does special things for them." "He's doing fine." Thirteen percent of the parents were definitely negative about the teacher. For example, "Our children say their teachers don't teach enough." "I think she is all right, but she neglects G, because he does not know how to get along with adults."

While this *range* of attitudes toward the school and the teacher was fairly common over all the schools, the parents of some communities were definitely more favorable than the parents in certain other communities. In general, the less favorable parents had children in school where the majority were non-Indians, and they were likely to have children in high school.

It was clear from the interviews that the majority of parents were not very much involved with their schools. They visited the school only on special occasions or when they were asked to come by the teacher or principal. However, there were always a few parents who were definitely interested and knowledgeable about the school. They could become a nucleus for parent organizations or advisory committees. In several communities there had been recent problems or controversies in which some of the parents became quite active.

*Students.* When asked, "What do you think about your school? How does it compare with other schools you know?", the students from the fifth grade on through high school were generally neutral or favorable. Twenty-nine percent responded that their school was "about average" or "perhaps slightly better" than other schools. At the favorable end of the scale were 49 percent of the students, who said, "I think it's pretty good." "It's better than other schools I've been to." "This school is better than the one in New Mexico. They teach you more here. It's harder here, too." This leaves 22 percent who are unfavorable to the school, saying such things as: "I don't like this school. All the others I know are better." It's on and off-better and worse. The attitude of kids towards Indians is bad." Most students had some complaints about something or other such as: a certain course, a particular teacher, rules about behavior, the attitudes or actions of other students, and overly strict or overly permissive discipline. Most of these students, however, felt that their schools were about as good or a little better than other schools they knew of.

When asked, "How well does your teacher do his job?", the students gave rather favorable answers. Forty-one percent were *slightly* positive, saying such things as "Most of them are all right." "One leaves the room too often; but the rest are all right." Definitely more favorable are 44 percent, with such comments as "most of them are pretty good." At the negative end of the scale are 15 percent, most of whom



say something negative about a teacher, often saying that "She is OK, but. . . ."

The most negative comments about schools and teachers come from the more acculturated junior and senior high school students in schools with a mixed Indian and non-Indian population. The most positive evaluations come from some of the more isolated, all-Indian schools, and from one boarding school.

*Local Community Leaders.* Local community leaders are somewhat more critical of the schools than the average parent is. This is probably due to their broader perspective on the local community and on the relation of local Indian life to life outside. Forty-five percent of the respondents were more negative than positive in their over-all evaluation of their school program for Indian students. This evaluation was a summation of attitudes about the curriculum, staff, administration, and general atmosphere of the school. Thirty-two percent were slightly positive, and 23 percent were definitely positive.

Principal problems of the school, as perceived by the local community leaders, were: parental apathy, lack of motivation by pupils, irregular attendance by pupils, poor home life, and lack of clarity and decision concerning the educational goals of the school. There was also some mention of negative attitudes of teachers and administrators toward Indian students, but this was not seen as a predominant problem.

Local community leaders, even more than parents, want to see the Indian influence made stronger with respect to education. But they are not clear how this should be done. Few of them are militant in the sense that many local leaders among blacks and Spanish-Americans are. On the whole, the parents and local community leaders are a mildly conservative group, wanting orderly progress.

There is widespread desire for more attention in the school curriculum to a positive presentation of Indian history and culture. This varies among communities in relation to the solidarity and cohesiveness of the local tribe--some people want their children taught the history and culture of the local tribe, while others want a more general treatment of Indian history and culture.

*Teachers.* The great majority of the teachers who are studied (434 out of 634) were teaching in rural or small town public schools in which Indian pupils predominate. Hence it is their perceptions of Indian education which predominate in these paragraphs. Teachers were asked to respond anonymously to a question about their attitude toward their present job. Their average rating was between "favorable" and "very favorable." This was definitely more favorable than the rating given in 1964 by Chicago public school teachers of their jobs when answering the same question.

Teachers were asked to rate their own schools with respect to the "climate and structure" of the school. That is, to what extent was the school operating on a rigid, authoritarian program dominated by the principal. Their answers, which were not seen by the principal, indicated that they saw the schools as having slightly more than average flexibility, in which routine duties were not allowed to interfere with good teaching, and the teachers have a good deal of autonomy in the planning and organizing of their work.

Teachers have a rather limited contact outside of the classroom with the lives of their pupils. More than half of those who teach in rural areas live in teacher compounds more or less separated from the surrounding community. Based on the

interviews, the majority of the teachers were rated as having "some" or "rather limited" knowledge of the local Indian community and its lifeways. Many of them have participated in out-of-school activities with their students but mainly as observers (of athletic contests, exhibits of Indian art, etc.) rather than as active group members. The average teacher has met between 20 and 30 percent of the parents of his students, generally when the visit was requested by the teacher or on the occasion of a "parents' night" at the school. In general, then, their experience and contact with the local Indian community can best be described as limited.

Based on the interviews, a rating was given for a teacher's degree of understanding of and sympathy with the students and parents. In general, the teachers were rated at the mid-point of a 5-point rating scale, which indicates that they have sympathy and understanding for specific problems and aspects of their students' lives, but their comprehension of the total situation of the Indian community is restricted. Their perception of the Indian student in general is open-minded, with an effort made to understand. Most of them like their Indian students, and many of them say they prefer to teach Indian children over other teaching situations.

### EVALUATION OF THE PRESENT SITUATION

In assessing the present situation, it is useful to view the education of Indian children and youth as occurring in three quite different situations.

1. *Indians are the complete or majority population* in geographically isolated areas, living in communities that have relatively little contact with the urban-industrial society. This is true, for example, of most Navajo, most Eskimo (who are included in our study though they are not Indians), most Papago, most Tlingit, and even some Oklahoma Indians such as the Cherokee in the northeastern corner of the state.
2. *Indians are the majority population in small reservations* or local Indian communities, surrounded and in fairly close contact with the non-Indian society. Here the vast majority of Indian adults and children speak English with some fluency, take part in a cash economy, and move back and forth between the Indian and the neighboring communities. Examples in our study are: Quinault, Makah, Blackfeet, Hoopa, Menominee, Lumbee, Rosebud Sioux, Pima, Apache, Hopi, Laguna. The younger children are likely to attend all-Indian schools, and to change to integrated secondary schools which serve a wider area including many non-Indians.
3. *Indians are a minority dominated by the urban society.* This situation includes the Indians in cities of 50,000 or more, such as Chicago, Minneapolis, Los Angeles, together with a few small Indian communities on the fringes of reservations, such as the Prairie Island Sioux at Red Wing, Minnesota; the Blackfeet at Cut Bank, Montana; the Pawnee and Ponca groups in Oklahoma.

Universal schooling for Indian and Eskimo youth is relatively recent. Only since World War II has schooling become available to all. Expansion of educational facilities is continuing. Today, a principal problem of Indian education is the relatively low academic achievement of Indian pupils. A related problem is the dropout rate before completion of high school, although this is decreasing.

The factors which depress school achievement are complex. School achievement of every child depends on the combination of influences in the school, the family, and

the local community. When one of these falls short, the other two are seldom able to make up for it.

### *Sources of Problems of Indian Education*

The factors in the present situation which influence the attitudes, the behavior, and the achievement of Indian pupils in school are:

1. *The Indian Tribal Culture*, as it is taught to the child by his family and his tribe. This includes language, values, life-style, ways of cooperating or competing with others, attitudes toward male and female teachers, the definitions of rewards and of punishments, etc. It is probable that the ways of teaching employed by teachers are not always effective with certain Indian groups, and could be very much improved on the basis of careful study of this factor.
2. *Poverty*. The low income of many Indian families prevents them from feeding their children adequately, and also from buying school supplies and clothing. There is some evidence that malnutrition in the early years of infancy reduces the ability of a child to learn. However, the evidence is not clear on this matter, and it is doubtful that malnutrition is a major factor in the learning difficulties of Indian children.

Extreme poverty may have a serious effect on a minority of Indian children as it apparently does on a minority of poor families everywhere. Uncertainty of income, uncertain employment, lack of contact with the institutions of the larger society, and disorganized family life, all of which are more prevalent among poor families than among other families, produce a life-style which severely handicaps the children of such a family for orderly school attendance and school achievement. These conditions are to be found among some of the poorest Indian families, both on the reservations and in the urban setting.

3. *The local community*. Most Indian communities are isolated geographically, do not provide access to money-producing jobs, or to such educational institutions as libraries, and do not offer to the Indian youth many models of success through education. This affects adolescents, particularly. With few jobs available that are related to schooling, and little contact with Indian young people who have profited from education, the adolescent peer culture is likely to favor activities which produce excitement, pleasure, or escape from boredom, and these activities seldom have much intellectual content. However, the youth who grows up in a traditional Indian community, with respect for the traditional religious and ceremonial life, is likely to be well-adjusted to tribal life, but he may need very special help from his elders or from teachers to combine this kind of favorable adjustment with the skills and attitudes that make for economic success outside the local community.
4. *Teachers and schools not geared to Indian ways*. Although most teachers and school principals are well-disposed toward Indian students and parents, they often make mistakes in their teaching due to ignorance of the local Indian culture. Limited contact between school staffs and Indian communities, and the persistence of prejudice and negative stereotypes among some school personnel require attention. Teaching methods and the content of the school curriculum can be made more effective than they now are, if we make use of our present knowledge and experience.



5. *Public schools vs. federal BIA schools.* At present, with two-thirds of Indian students in public schools, it is clear that the public schools will bear the weight of Indian education from now on, although there is no likelihood that BIA schools will decrease in enrollment in the foreseeable future. Examining and comparing the day schools operated by the two systems, we do not see major differences in the quality of the education provided. There are possible advantages on each side, and these can be more nearly realized. There has been a good deal of criticism of the federal government's Indian Boarding Schools. But there does not seem to be any practicable alternative to boarding schools for the minority of Indian children who live too far away from day schools to get to them by school bus. Federal Boarding Schools will be operated for a long time to come. They serve a varied pupil population including those for whom other schooling is unavailable or less desirable, children of migrant families or from broken homes, and pupils with backgrounds of difficulty in other schools. The boarding schools can be substantially improved, particularly as regards meeting the special needs of their varied populations, and improvements are now being made.<sup>9</sup>
6. *Growth of urban Indian population.* Since 1950 there has been a substantial migration of Indian families to urban centers, especially in the West, Southwest, and North Central areas. Like other urban migrants, many Indians who come to the city leave their home communities because of limited employment opportunities. And like many other recent migrants, especially those of minority racial and ethnic backgrounds, Indians find urban communities to be alien environments. The cultural background of Indians with their strong emphases on close personal interrelationships and strong traditional family and tribal values do not prepare them for the depersonalized and sometimes hostile encounters with other urban residents. Their educational and vocational skills are for the most part inadequate or inappropriate for the available job opportunities. When they seek those few jobs for which they are prepared, they often face bigotry and discrimination. However, with increasing numbers of Indians already in the city and the improved job training and housing and with personal advisory service being provided by the Bureau of Indian Affairs and private agencies, many Indians are making an easier adjustment.

The Meriam Report observed that small numbers of Indians were living in cities in 1926, most of them close to reservations (Winslow, Gallup, Needles, Phoenix, Albuquerque, Santa Fe) and only a few in the large cities some distance from reservations, such as Los Angeles, Minneapolis, and Milwaukee. It is estimated that less than 5,000 Indians lived in urban communities some distance from reservations. In the 1960 U.S. Census of Population, about 160,000, or over 30 percent of all Indians, were reported to be living in urban areas.

In 1968, a BIA report estimated that about 180,000 Indians were living in 41 cities, all of which contained at least 1,000 Indian people. The urban Indian population for 1970 has not yet been officially announced by the Census Bureau, but it is estimated at approximately 280,000 or 38 percent of all Indians.

Canadian Indians and Eskimos have migrated to the cities for much the same reasons. A recent interview study in Toronto found the three most frequent reasons given by Indians to be employment, education, and "excitement."



Census data for 1951 and 1961 in Canada showed the Indian population of Toronto increasing ten-fold; Winnipeg, five-fold; and Montreal, two-fold during this ten-year period.

The largest urban Indian population in the United States is in the Los Angeles area, where about 25,000 Indians are living and about 2,000 children and youth are in school. Next largest is probably Minneapolis-St. Paul, with approximately 8,000 Indians and 1,700 Indian school pupils in the twin cities. There are some 16,000 Indians in the San Francisco Bay Area, and 6,000 to 10,000 in each of Oklahoma City, Tulsa, Phoenix, and Chicago.

In nearly all of these cities a large proportion of the urban population consists of young men and women who were sent at BIA expense to be trained for an occupation and then were assisted to find work in that or another city. These young people do not yet have many school-age children. In most cities, the ratio of children to adults is quite small. But in another 10 years the Indian school-age population in the cities will be several times as large as it is today.

### *What Kind of Education Do Indians Want?*

Since we recommend that Indian people exert more power and assert more influence over the education of their children and youth, it is important to raise the question whether there is a single position taken by Indians on major educational problems and issues. Does the Indian voice speak clearly on these matters?

The answer is clearly in the negative, when we get past such general questions as: Should Indians have more influence over the education of their children? Most Indian parents and many local leaders, although desiring education for their youth, have not thought much about the details of education of their youth, as is true of most parents and local leaders in all American communities. Also, since Indians have not generally had an opportunity to exert influence through local school boards and advisory committees, as a group they are less experienced in discussing and deciding on educational issues than are non-Indians. Therefore we should expect that there will be some uncertainty in the Indian voice on educational matters.

However, the past ten years have seen a considerable increase in the power of Indians over education in their local communities, especially on the reservations and in the villages adjacent to reservations. Momentum is increasing, and there should be no difficulty in maintaining a steady increase in the strength and clarity of the Indian voice on educational matters in the communities that are predominantly Indian.

As time goes on, certain basic educational issues will become more controversial among Indians. For example, there will be disagreement on the question of maintaining small local all-Indian schools on the one hand, or consolidating these with non-Indian school systems to create larger, integrated schools. There may also be controversy over the way English is taught in communities where the home language is Indian. In this case, it is to be hoped that research will show what method or methods work best, so that Indian communities can make more knowledgeable decisions.

In general, we must predict that Indian leaders will be more and more involved in the problem of transcultural education and styles of life. This is a complex problem that can never be met by a simple unchanging solution.

### *Quality of Teachers and Administrators*

We interviewed a sample of over 400 teachers and secured questionnaires from 634, who taught in 55 schools in 30 communities. We found this group to be about average in their college preparation for teaching. As a group, they had definitely favorable attitudes toward their job. When asked how they felt about teaching Indian children, 64 percent said they liked Indian students and enjoyed teaching them. Another 33 percent were neutral, feeling that they would just as soon teach Indian children as other children. Finally, 3 percent were negative, saying they would prefer to teach non-Indians.

Approximately 11 percent of the teachers in our sample were Indian. We expect that this proportion will increase, as more Indian students graduate from college.

As a group, the teachers in our sample had definitely favorable attitudes toward Indian children and their families. Sixty-three percent marked as "false" the statement: "No matter what we do in school, the culture of Indian children impedes their learning." With respect to the statement: "Teachers of Indian children do not really know how to communicate with their pupils," 54 percent disagreed, 16 percent were uncertain, and 30 percent agreed. Thus there is some recognition of the complexity of the task. A problem appears in their responses to the statement: "In the classroom Indian children are shy and lack confidence." Fifty-two percent of non-Indian teachers agreed, and 20 percent disagreed. But Indian teachers saw this differently, 21 percent agreeing and 54 percent disagreeing. The vast majority agreed to the statement: "There should be courses in the curriculum which teach the local Indian history and culture."

As everyone knows, there is a difference between what we say we believe and our actual behavior, and it may be that the teachers of Indian children are more "enlightened" in their verbal attitudes than in their actual classroom and community behavior. However, the questionnaires were confidential, and were not seen by local school administrators or by local people.

The administrators of schools with Indian pupils appear to be an average group of men and women educators, pretty much like the school principals in the small cities and rural areas of the country. The principals of BIA schools have had a good deal of experience with Indian students, of course, and the principals of public schools have generally had very little experience with Indians.

### RECOMMENDATIONS\*

#### *Indian Influence on Education*

Throughout the recommendations which follow will be seen the theme of Indian authority and responsibility for the education of Indian children and youth. The time has come to make this a major goal in the policies and practices of the federal government, and of the state governments. Indian parents and leaders of Indian communities want this for their own communities and their own tribes. Our research shows that they generally desire authority, power and participation in decision-making.

This cannot be a rapid process. Most Indians are caught in the predicament of rural poverty with lack of modern economic skills, on the one hand, or in the urban poverty predicament on the other hand. However, modern technology, particularly

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NOTE: Only one section of the recommendations made by the National Study of American Indian Education are reproduced here.

transportation and communication, has reduced their geographic isolation, and given them more acquaintance with schools and other institutions of the surrounding society.

Indian people are gaining experience with education and are becoming able to use it and to direct it toward their own goals. How far and how fast they go should be decided by them.

### *Curriculum*

With occasional, notable exceptions, curriculum for Indian children in BIA and the public schools at present parallels the curriculum provided others in the public schools of America. This is due to the influence of accrediting agencies, state guidelines, availability of texts, the influence of teacher-education institutions, and to the prevailing educational trends of the day.

Often, however, this curriculum appears to reject, attempts to eliminate, or simply ignores the Indian heritage of the child. A successful education need not be incompatible with the retention of Indian identity, pride, and self-respect. There are special needs among Indian youth populations that the ordinary school curriculum is insufficient to meet. Recognition of these needs and programs to meet them are essential.

*Language Instruction.* One of the areas requiring attention is that of language instruction. The NSAIE has found that Indian pupils accept the need to learn English, regarding skills in English as more important than knowledge of their native language. There are also strong positive attitudes toward the tribal languages and many parents and pupils support learning it. In relation to language and language instruction it is recommended that special language and reading programs be developed and used, appropriate to particular Indian communities. In areas where the native language is generally spoken at home, there should be a bi-lingual program in grades K-3 with teachers who are bi-lingual, or skilled in teaching English to speakers of other languages and with teacher aides who are familiar with the local language. Bi-lingual education programs, i.e., with instruction in both the native language and English, through grades K-12 should be supported on an experimental basis in localities where sufficient interest and resources are available for such experiments.

In areas with large concentrations of speakers of an Indian language, in the absence of a bi-lingual program, provision should be made by the school to offer a course in the Indian language, although most of the school's instruction is given in English. This is valuable not only for its general cultural and cognitive aspects, and the recognition it accords the Indian community, but also in providing interested students with the necessary linguistic skills to function more effectively as potential teachers, administrators, in reservation development, etc.

*Indian History and Culture.* The NSAIE found that there was a widespread desire for the inclusion of Indian history and culture in the school curriculum. Two thirds of 1300 pupils expressed a wish for this in their interviews. While 86 percent of the parents interviewed were generally approving of the school curriculum, there was a widely held belief that the schools generally ignored the Indian heritage and the most common suggestion they made for improvement was to teach something about the tribal history or culture. The sentiment among teachers and school administrators was also heavily supportive of this.

It is therefore recommended that where there is a concentration of Indian children from one area or tribe, units on tribal and regional Indian history be included in the



social studies at the middle grades and high school levels. In all Indian schools at the secondary level, where there is a broad mixture of Indian pupils, courses in anthropology and/or Indian history and culture should be offered.

In every Indian school there should also be attention to the contemporary economic, social and political issues of relevance to the Indian community. Where there is a tribal government, study of its system and operation should be included in civic and social studies as should be relationships with state and federal government structures.

The ignoring of Indian history and culture, or the presentation of distorted versions affects not only Indian pupils but others as well. Non-Indians are handicapped by lack of information or distortions which support negative stereotypes and hinder good relations with Indian populations.

Units of Indian history and culture should be taught in all schools at the intermediate and high school levels. These units should include a study of the contemporary social, economic and political issues affecting relations with the Indian populations of the country. Such units should be taught in all schools, regardless of the presence or absence of Indian students.

Because many well-intentioned teachers are handicapped by their lack of knowledge and the dearth of appropriate materials, it is necessary for there to be strong support for research and writing and the preparation of curriculum materials in this area. The best Indian scholarship should be supported in an effort to upgrade materials for use in the humanities, social studies, and arts programs in schools.

*Career Development.* The NSAIE has observed that there is a broad consensus among parents, students, teachers, and influential persons that the most important function of the school is to prepare the Indian students for employment in the dominant economy. Although schools play a small role in providing employment, they can maximize preparation for careers at all levels--manual worker, technician, business, or professional. Career development programs should include more than the actual instruction in skills of a job. They should give students a chance to explore different types of work, to see the various possibilities in the local area and the neighboring cities, and to become aware of their own personal abilities and interests as these are related to choice of occupation.

It is recommended that the core academic subjects--English, mathematics, science, and social studies in the elementary grades include attention to these factors.

At present, a serious problem in Indian education is the high dropout rate after the 8th grade. This is declining in some areas, but where the dropout rate continues high, it is recommended that special attention be given to career development programs. The Vocational Education Act, as amended in 1968, provides funds for work-study programs for students over the age of 16. In addition, the Department of Labor, through its Manpower Training Program, finances innovative programs. Public institutions, including schools, may employ students under these programs. Students can be employed as tutors, secretarial aides, food and cafeteria workers; and for child care, school-home liaison, and building maintenance. For some pupils these are temporary positions to provide money and meaningful roles while attending schools; for others these may become long-term careers. Financial support for such programs should be extended.

*The Context of Education.* Curriculum in the broader sense includes more than the content of course offerings. It may be thought of as including all the services provided children as well as the total social atmosphere of the school. Because of the many factors which influence the learning environment, it is recommended that:



1. The decor of the school building attended by Indian children should include attention to the values of Indian life and arts.
2. Special counseling should be provided Indian pupils with particular attention to their needs for vocational and educational information, scholarship and financial help, and assistance with problems encountered in school. States with substantial numbers of Indian children attending the public school systems should establish an office which will be responsible for collecting and distributing information to counselors with regard to educational, vocational, scholarship and other financial assistance available to Indians.
3. The school should provide advisory services to Indian families to increase communication and understanding between them and the school.
4. In boarding schools, speakers of the native language(s) used by the children should be included in the teaching staff and in the dormitory programs.
5. All schools should be flexible in adapting their programs to the particular needs of the communities they serve.

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## **7. MONTANA INDIAN GROUPS**

## BRIEF MONTANA TRIBAL HISTORIES

Carling Malouf and James Hall

### KUTENAI

(Kootenai, Kootenay, Cootenai) History for the Kutenai had its beginning with independent branches in southwestern Alberta, southeastern British Columbia, Northern Idaho, and Northwestern Montana. There were at least three centers of the Kutenai. One was near Libby, Montana, on the Kootenai River, where the Fisher River enters. Later a band of these moved to Flathead Lake and filled a vacancy caused when the Pend d' Oreille moved out of there. This was about 1855. Another Kutenai center was near Bonners Ferry, Idaho. These people had a slightly distinctive culture since they placed a greater emphasis on fishing for a livelihood than did some of the others. A third Kutenai group was centered in the plains, near present day McLeod, in Alberta. Evidently they ranged as far east as the mouth of the Milk River. Their culture tended more toward the hunt, and the acquisition of bison than that in the mountain groups. These Plains Kutenai, however, were forced westward over the mountains by other tribes moving in. First there were Shoshoni from the south who annoyed them. More decisive, however, were the incursions of the Blackfeet who pushed them westward over the Rocky Mountains where they had to join their kinsmen. Apparently many of the Kutenai living around Flathead Lake, in Montana, are descendants of these Plains Kutenai. A fourth center of Kutenai was developed after 1855 when Chief Michelle moved with his band to Lake Windemere, in eastern British Columbia.

Blackfeet and Kutenai wars continued until about 1810 when the Plains Kutenai lost their identity as a separate group. These Plains Kutenai had still retained many of the traits of the Columbia River tribes even though they were living in the Great Plains, and following a hunting life. These Columbian traits consisted of many religious elements such as winter spirit ceremonies, styles of mythology, and some material items. Their Sun Dances, on the other hand, had to be copied from the Plains tribes like that of the Blackfeet.

### PEND D' OREILLE

(Kalispel, Upper Pend d' Oreille, Lower Pend d' Oreille). The language spoken by these people, Salishan, was mutually understood by the Flathead and the Spokane.

During late prehistoric times there were at least two centers of Upper Pend d'Oreille life in Montana. Foremost was one on the west shore of Flathead Lake where permanent villages were occupied. The Lower Pend d' Oreille, or Kalispel, were very closely related to kinsmen in Montana, but their center was at Lake Pend d' Oreille, in northern Idaho. Their range extended up the Clark Fork River as far as Paradise, Montana and to Thompson Lakes. During the 1800's a considerable portion of the Lower Pend d' Oreille, under a young man named Alexander moved into the Mission Valley where St. Ignatius is now located. This appears to have occurred sometime around 1830. So they were identified with the Upper Pend d' Oreille after that time. Moreover, the great Pend d' Oreille center of Flathead Lake was left unoccupied in favor of a new center in the Mission Valley. This new settlement attracted the Hudson's Bay Company into the area and the last of their trading posts in the United States, Fort Konah, was built there in 1847. In 1854 the Jesuits recognized

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From Carling Malouf and James Hall, *A Brief History of the Indians of Montana* (University of Montana Foundation, Missoula, 1969), pages 15-32.



the importance of this Indian center and a mission was built and called St. Ignatius.

A second great center of the Upper Pend d' Oreille Indians was located in the Sun River Valley, just west of Great Falls, Montana. Here lived a branch known as the Tunaxa. They were thus located in the Northwestern Plains Region, and ranged as far east as the Highwood Mountains. Like the Plains Kutenai their economy was centered more around the hunting of grazing animals than in fishing, but like the Kutenai, the Shoshoni and Blackfoot invasions forced them to recenter west of the continental divide in the land of their Salish Kinsmen. Evidence from archaeological sites in the Blackfoot River Valley, at Seeley Lake, Swan Lake, and Flathead Lake shows that this migration was over Lewis and Clark Pass and Rogers Pass into Western Montana. By 1920 they had lost their identity as a distinctive Pend d' Oreille group.

Incidentally, the Bitterroot Valley, in Western Montana, was also Pend d' Oreille territory, and not Flathead. A branch called by the name of Semte'use occupied the Bitterroot Valley and Missoula Valley as centers.

Pend d' Oreille culture, like that of their northern neighbors, the Kutenai, was Columbia Plateau in affinity instead of Plains. A winter Spirit Ceremony was important to them, and they even accepted some Blue Jay Dance elements after 1900. On the other hand the Sun Dance of the Plains was never accepted by them. Like most Indians of the west, the young men sought guardian spirits as helpers. Most of them sought spiritual helpers in hill top retreats, or near some of the pictograph panels so common in their territory.

Their economic life was based on the hunting of local game, and in acquiring small animals, fish, and a wide variety of plant foods. Dugout canoes were used to navigate Flathead Lake, the Clark Fork River and Flathead River. Fish were obtained in the main river and from side streams by using special weirs or traps made of wickerwood. Conical lodges, some covered with skins (tipis) were used to live in while frequently they also used grass mats for covering.

The Pend d' Oreille domain, much reduced, became the locale of what is now the Confederation Salish and Kootenay Reservation, or the "Flathead Reservation." (The former is the official name.) It was created under the terms of the "Stevens Treaty of 1855."

## FLATHEAD

(Salish, Selish). The origin of the term "Flathead" is obscure since there is neither archaeological, ethnological, nor any historical evidence that these people ever flattened their heads.

The earliest known center of Flathead life was in the Three Forks area of the Missouri River, and in Gallatin Valley. They ranged as far east as Billings, Montana, and the Big Horn Mountains in Wyoming. To the south they went as far as Yellowstone National Park. On the north were the Pend d' Oreille Tunaxa.

Bison were of considerably greater importance in the economy of the Flathead than they were to the tribes westward. Fishing, on the other hand, was of less importance to them. In their basic religion, however, the Flathead youths sought guardian spirits in the mountains in the manner as the Pend d' Oreille and Kutenai except for less use of pictography. Winter Spirit Dances were held, but there is no record of Sun

Dances among them.

The Flathead were disturbed in their Missouri River headwater country by the intrusion of small but determined bands of Shoshoneans from Idaho, on the south. The Shoshone had already embarked on their great expansion out of Idaho and Wyoming, and eventually they reached as far north as Saskatchewan where their presence in the Eagle Hills, in the western part of the Province, was noted by the Jesuits in the 1600's. Their effect on the Flathead, of course, was dramatic. They seem to have been the group which was responsible for their migration over the continental divide into the Bitterroot Valley, where history, a century later, took up their story.

The Kiowa also seem to have been to the south, in northwestern Wyoming, and it is possible that earlier they were to the east of the Flathead as well.

The first migrations of Shoshone northward may have been pacific in nature, but after horses were introduced by the Spaniards they had military advantage which caused them to become feared by Indians in many parts of the plains. Besides horses they had lances, armor made of layers of hide glued together, and heavy leather shields. Much of this equipment was styled after that used by the Spaniards. When history began in Montana, all of this equipment was abandoned—a cultural victim of the gun from the east. After that weapon came in from the eastern traders the warriors in the Plains preferred to be stripped when fighting. Yet, Lewis and Clark reported seeing leather armor as late as 1805.

Horses were introduced to the Flathead area about 1730 but by this time the main center of activity of this tribe had shifted into the Bitterroot Valley instead of Three Forks. They continued making an average of two trips a year to their old domain to the Three Forks of the Missouri River where they obtained buffalo. Through their contacts with the newcomers from the east—the Plains Indians—Flathead Indians had reason to continue more of the hunting and nomadic characteristics of their life than did the Pend d' Oreille, Kutenai, and Kalispel. Many of these traits, such as tipis, dress or attire, skin goods, and beadwork, were passed on to the tribes in Oregon and the Northwest. The Nez Perce, for example, learned many things from the Flathead which gave them the appearance outwardly of being Plains in culture.

In religion the Flathead remained conservative and simple, and they retained most of the Columbia Basin traits. The Sun Dance, for example, never became a part of the Flathead life. Military societies, likewise, were never adopted from the Plains system of organization.

Although they were buffalo hunters, and much of their religion centered around the hunt, it is interesting that nearly half of their sustenance actually came from the numerous plant foods found in their territory. The importance of plant foods to hunters is often overlooked by scholars, and may even be attenuated in recognition by the natives themselves.

On July 16, 1855, the Flathead, represented by Chief Victor and others, signed their basic treaty with the United States. This gave them a reservation which they shared with the Kutenai and their kin, the Pend d' Oreille.

Chief Victor, and later his son Charlot, had hoped to have the Bitterroot Valley for their reservation. However, it was placed in the Mission Valley instead where the

Pend d' Orellie and Kutenai had wanted it. The reservation was set by an act of Congress on June 5, 1872 (Stat. L. XVII, 226). The Act also provided for the removal of the Flathead from the Bitterroot Valley. They resisted this move in a futile effort until 1891. Chief Charlot held out as long as their impoverished condition permitted, and only then did they consent to move to their present location.

The tribal membership, Indian people living on the reservation, numbers approximately 5,200. About 49 percent of the enrolled members have left the reservation. There are approximately 12,000 non-Indian people living on the reservation.

Indian children attend public schools and some attend mission schools. A number of the tribal members have and do hold public offices at the state, county and local levels.

## CROW

(Absaroke) The Crow Indians are linguistically Siouan, and they were among the earliest of the intruders to enter Montana and Wyoming during historic times. It can only be estimated that the migration occurred sometime during the 1600's.

Probably the Crow had once been living near the Great Lakes and later were part of a tribe consisting of Crow and Hidatsa Indians. Both were forced westward by pressures from other Siouan-speaking Indians to their east, so they moved into north Dakota and South Dakota where they met the Mandan and the Arikara on the Missouri River. Here they lived in earth-lodges, made pottery, and grew corn to augment their food supply brought in from hunting trips. Evidently, they were already detached from the Hidatsa at this time. The Hidatsa (now on the Fort Berthold Reservation in North Dakota) absorbed more of the sedentary life of the Mandan and Arikara.

Tradition relates that a quarrel over a buffalo carcass caused them to complete the separation and the Crow began to resume a westward movement. Archaeological data suggests that they reached the Black Hills of South Dakota and Wyoming where they lived for a while as hunters, and they they moved northward until they reached Montana along the Yellowstone River. I have heard indirectly that the Crow scholar, Joe Medicine Crow, has found evidence that the Yellowstone was reached at the mouth of the Tongue River.

Possibly the Crow Indians made pottery for a short while after they arrived in this region, although their workmanship might have deteriorated in quality and style. The Crow Indians were becoming more and more nomadic hunters and less and less the farmer. Finally, their perigrinations were challenged by the Shoshoni, and later by the Blackfoot and Gros Ventre. In this general area of south-central Montana and north-central Wyoming the Crow remained throughout most of the historic period. The Crow Reservation was established by the Treaty of Laramie, May 7, 1869 (Stat. L., XV, 649). An earlier treaty of Fort Laramie, a treaty given the same name, was arranged September 17, 1851, but it had never been ratified by the Senate.

It is not known when the Crow Indians split into the River Crow and the Mountain Crow. The division was made long before whites entered their domain. Politically, there was no permanent organization or leader to bind these two groups together, thus, the River Crow and Mountain Crow remained separated. As their respective names suggest, the separation was geographical as well as political. For a short period during the 1800's there is mention of a third group in Central Wyoming, but it was



merely an off-shoot of the Mountain Crow. All Crow Indians, nevertheless, did recognize a common language, a common culture, and common enemies, and they allied in times of stress, such as during wars. Yet, they did not form a permanent political group together.

Vestiges of their earlier sedentary life still remain. While they made pottery until they reached the Yellowstone River (so it seems) and as far upstream as Billings, Montana, it was finally discontinued as a cultural trait. Tobacco growing, however, continued for its important ceremonial uses. Their clans (characteristic of sedentary tribes here in North America) too, persisted until modern times.

The Crow Reservation is one which was not organized under the Act of Congress known as the Indian Reorganization Act, or the "Wheeler-Howard Act." Today a large council, made up of everyone over 21 years of age, is maintained. Four officers act as leaders: a president, vice-president, secretary, and vice-secretary. A constitution forms the basis of their legal powers and duties. The Crow were organized as "The Crow Tribe of Montana" in 1949.

The Crow Reservation has a nationally-known tourist attraction—the Custer Battlefield National Monument, near the Crow Agency.

Mr. Edison Real Bird, President or Chairman of the Tribal Council is an industrious and well-known person. He is a graduate of the University of Montana and in 1968 received the Distinguished Alumni Award. Only 45 persons have received this award from approximately 20,000 graduates of the University of Montana.

## BLACKFOOT

(Blackfeet, Siksika) The Indian Service and many of the Indians prefer the spelling, Blackfeet. Anthropologists and most historians use the spelling Blackfoot for both singular and plural.

Linguistically, the Blackfoot are Algonkian in speech. The tribe consists of three major bands; the Piegan, Northern Blackfoot, and the Blood. The two latter groups were smaller in population than the Piegan, and today they are on reservations in Canada. The Piegan, however, are in Montana.

The earliest historic accounts of the Blackfoot were written during the 1600's when the Jesuits recorded they were living in Eagle Hills, in western Saskatchewan. Thereafter they were gradually shoved westward by their restless eastern neighbors, such as the Cree and Chippewa, until they finally reached the Northern Rocky Mountains, in Alberta. All during this movement the Piegan led the way, but they had to constantly face Shoshoni and Kutenai who at the same time were also in Saskatchewan and Alberta. The rear groups, in the meantime, were the Blood and Northern Blackfoot. They held off adversaries pressing from the east. By 1800 the Piegan reached the Rocky Mountains, and then they turned their migration route southward along the base of this range toward Montana. The Kutenai and Shoshoni on their front were still resisting, but as they started southward they found new enemies—the Plains Pend d' Oreille (Tunaxa) and shortly afterwards, the Flathead. The Blackfoot appeared in Montana about 1800.

During the trapper period, which followed, the Atsina (Gros Ventre) who previously had been intimately joined with the Arapaho, now allied with the Blackfoot. The alliance was so close that some trappers were confused and actually regarded them as



Blackfoot. By the 1880's, however, the Blackfoot and Atsina alliance had been broken.

Much of the Blackfoot military power, like that of other Indians of the Northern and Northwestern Plains, was centered in their military and police societies—societies lacking among the tribes in western Montana. Almost universally, chieftanships, and social position of the men depended on one's success as a warrior, and for a reputation of generosity. One could only be classified as a warrior or a woman—there was little place for a man who was pacifically inclined. As a consequence men who were not warriors were often required to dress as women, and to perform work of women. Such persons were not necessarily stigmatized, and their role was recognized by early French-Canadian trappers in the area. They gave them the name *berdache*, and this is a term which is still used by western anthropologists who study Indian cultures.

The Blackfoot military societies, like those of other Indian tribes in the Plains, consisted of several score young men under the leadership, or guidance of proven warriors. Such fraternities preyed on Indians far away from Blackfoot territory, and were reported in Utah, Oregon, Idaho—yes, some were said to have gone as far away as Mexico. Emphasis was on courage and bravery rather than on mere killing. The acquisition of loot, too, was a primary motivation for the wars. Honors were more apt to be given for the stealing of enemy horses than for killing warriors.

Typically, Blackfoot youths obtained shamanistic powers through the vision quest, or through dreams. Such powers were regarded as necessary, and helpful in obtaining success in life. It provided spiritual help for hunting, love, war, gambling, curing, and other pursuits. Popularly these powers are called "medicine," but it can be readily seen that they were for more than just curing.

Blackfoot ceremonialism was generally based on hunting buffalo, but like other Indian tribes they also sought other game animals. Like people today they enjoyed a variety of foodstuffs.

Through a treaty on October 17, 1855, the Blackfoot agreed that certain hunting lands assigned to them by the unratified Treaty of Fort Laramie, in 1851, would now be shared with the Nez Perce, and with the Flathead. A reservation was established April 15, 1874 by an Act of Congress (Stat. L., XVIII, 28). Boundary lines were reset by another Act of Congress dated May 1, 1888, (Stat., L. XXV, 113). This same Act, incidentally, also established the Fort Belknap reservation where Assiniboiné and Gros Ventre are now settled. The Blackfoot are presently managed by the Blackfoot Business Council, which is elected under the provision of the Indian Reorganization Act of 1935. The Council consists of 13 members; three from each of the three districts, and four from the agency. The Council then selects a Secretary and a Sergeant-at-arms.<sup>1</sup>

## ATSINA

(Gros Ventre, "Big Bellies," "Big Middles," Minatates of the Plains) The common

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The Blackfeet Tribal Business Council now consists of nine members duly elected from four districts: Browning, Heart Butte, Old Agency, and Seville. (Editor's note.)

designation "Gros Ventres" for this tribe is most unfortunate since there is another unrelated tribe with this name on the Fort Berthold Reservation in North Dakota. Ethnologists avoid this confusion by referring to the Gros Ventre in North Dakota as Hidatsa while those in Montana are Atsina.

The Atsina are Algonkian in language and are closely related to the Arapaho, and less so to the Cheyenne. Their identity as an ally of the Blackfoot is very recent and relatively short lived. All four of these groups are Algonkian in speech, but linguistically the Arapaho and Atsina are closest. Moreover, the Cheyenne, Atsina, and Arapaho were among some of the last Indians to enter what is now the States of Montana and Wyoming.

At one time the Atsina, along with the Arapaho, were living a relatively peaceful life in Minnesota. Then, along with other groups such as the Cheyenne, they began a westward movement into North or South Dakota, and finally into Montana and Wyoming.

More is known about the early history of the Cheyenne than has been gleaned on Arapaho and Atsina history. There was a period in Minnesota when the two groups made pottery which they left in their hunting camps. They continued to make pottery in North Dakota, and probably in Montana as well. So far, however, it has not been described in sufficient detail to identify it with definite archaeological finds.

Friendly ties between the Arapaho and Atsina continued down to modern times, and as the Arapaho drifted southward the two separated farther and farther apart geographically. Still, parties of men and women made long trips between the two tribes, even though their movements were contested by intervening enemies. It is these treks which the trappers sometimes confused with Blackfoot movements.

## ASSINIBOINE

The Assiniboine are Siouan in speech, and are very closely related to the Yanktonai. Traditionally they reside in a common territory at the Mississippi River headquarters, but sometime after 1640 the Assiniboine moved northward where they joined the Cree.

The accounts of the Jesuits in 1658 placed the Assiniboine in a territory ranging between Lake Superior and Hudson's Bay. Subsequently, they began a westward movement, and in 1783 they were near Winnipeg, Manitoba, where Verendrye met them. Still later they were in the northwestern part of North Dakota, and finally they moved into their final domain in Montana where they are still located.

Presently the Assiniboine live on two reservations in Montana. A few, however, are in Canada. One group in Montana shares the Fort Peck Reservation with Yanktonai, some Hunkopapa Dakota (Sioux), and Santee Dakota.

Other Assiniboine are located on the Fort Belknap Reservation, a reserve which they share with the Algonkian speaking Atsina, or the Gros Ventres.

The Fort Peck and Fort Belknap Reservations originated under a treaty on October 17, 1855 (Stat., L., XI, 657). An Act of Congress on May 1, 1888 (Stat., L., XXV, 113) established the two reservations.

The Fort Belknap Community, originally organized in 1925, now operates under a constitution approved under the terms of the Indian Reorganization Act of 1935, signed December 13, 1935. A council is formed of six Atsina Indians and six Assiniboiné Indians. They are elected from districts according to proportions of populations which live in those districts.

Fort Peck is organized under the terms of the Indian Reorganization Act of 1935. They have an elected tribal council, but there have been disturbances based on suspicions, and an impeachment has reduced it to a body lacking prestige.

The Gros Ventre or Atsina, live on the Fort Belknap Reservation in Montana.

Other groups of Assiniboines are enrolled as members of the Fort Peck Tribes at Poplar, Montana.

Children from the northern end of the Fort Belknap Reservation attend public schools at Harlem and Dodson. There is a public elementary school and a 12-grade mission school at Hays for children on the southern end of the reservation. High school facilities at the mission are limited and almost all high school students in the southern communities attend off-reservation boarding schools.

The Fort Belknap Reservation, like many others, suffers from a lack of sufficient resource to provide an adequate living for all its residents. Efforts are being made to get more Indian land in Indian use, and the tribe is striving to keep Indian land in Indian ownership.

The reservation does have scenic locations along the Little Rockies in which the tribal people take great pride. There are campgrounds in Mission Canyon south of Hays, Montana. The Natural Arch is a major attraction in the Mission Canyon.

The Fort Peck Indian Reservation covers more than 2,000,000 acres of farm and range land. Most of the Indian population lives in the southern part of the reservation. There are approximately 6,728 persons enrolled on the reservation.

In addition to the Assiniboiné tribal group we find the Sioux tribal group. To some extent they still maintain their separate cultures.

Living conditions on the reservation leaves much to be desired. Income is low and unemployment is a chronic problem.

The Tribal Board is working to improve conditions on the reservation, land holdings are being increased and consolidated through a continuing program of land purchasing.

There is a new Tribal Office and community center located in Poplar, Montana. The Tribe has taken advantage of federal programs to aid the reservation and its people.

## CHEYENNE

The Cheyenne, like the Arapaho, Atsina, and Blackfoot speak a variant of the Algonkian language. Their earliest date in history places them in residence at Devil's Lake, in North Dakota. Probably, in earlier periods, they had occupied lands in the Upper Mississippi River Valley, in Minnesota, but tribes on their eastern side forced their migration westward. Gradually they moved into the Missouri River Valley, in



South Dakota, and near North Dakota. Ahead of them was a group unknown to them at that time—the Sutaio. These Sutaio, they discovered, spoke a language identical with Cheyenne, so they were absorbed eventually causing the Sutaio to become extinct.

In South Dakota the Cheyenne lived in earthlodges like those of the Hidatsa, Arikara, and Mandan. They made pottery, and grew corn and other food plants. Many tribesmen, however, preferred to hunt buffalo, and soon the whole tribe moved to the Black Hills. It has been estimated that their transition from farmer to hunter required only 25 years to accomplish.

About the time they left the Black Hills, about 1830, there was a general division of the tribe. Some of the Cheyenne remained near their homeland in Wyoming and South Dakota while others began to drift southward along the base of the Rockies. The cultural ties between Northern and Southern Cheyenne were friendly—in fact, necessary. They had to share some of the ceremonials possessed by each group. Eventually, the Southern Cheyenne settled in Oklahoma, while those in the north were placed on a reservation in Montana. The separation of these two divisions was given official sanction by the Laramie Treaty of 1851.

The Northern Cheyenne made history with their alliance with the Dakota, and the defeat of the Seventh Cavalry under George A. Custer in 1876. During the Fall of 1879 a band of Northern Cheyenne, under Chief Dull Knife, Wild Hog and Little Wolf, escaped from confinement in Oklahoma. There were 89 men and 140 women among the escapees. On September 9th about 75 persons, including Dull Knife and most of his warriors, were killed during the pursuit that followed. About 50 of the white men were also killed in the engagement.

Aboriginally, the Northern Cheyenne were managed by the Council of Forty-four chiefs. The tribe established on the Tongue River Reservation by an Executive Order, November 26, 1884, and the Council survived the transition until about 1935 when they accepted the new system under terms of the Indian Reorganization Act. Under this act the Tribal Council is elected with representatives from each of five districts on the reservation. Council members are elected on the basis of one representative for each 100 persons in the district.

#### CHIPPEWA—ROCKY BOY

(These are Algonkian in speech.) The Chippewa were the last Indians to enter Montana from the east, and they arrived too late to come under any treaty provisions. After 1870, the U.S. Government negotiated no more treaties with Indian tribes. Most of the Chippewa who came to Montana were under a chief called "Rocky Boy," and they arrived during the 1880's. For many years they roamed the State without a reservation, and together with the Cree Indians in this region, they became the "Landless Indians," without arrangements for relief or aid from the Federal Government. On April 30, 1908, Congress appropriated \$30,000 for the purpose of settling them on public lands. The Rocky Boy band, together with a few landless Cree Indians who were already a fixture in this area, were given a portion of Fort Assiniboine. An Act of Congress dated September 7, 1916 (Stat. XXXIX, 739, c452) formed the reservation. In 1935 and again in 1939 additional Acts of Congress added more lands to the reservation bringing the total to 104,693 acres.



The Bureau of Indian Affairs formerly operated the schools of the Rocky Boy Reservation. However, this responsibility was transferred to the Havre Public School District in 1960, which is about 30 miles north of the reservation headquarters. A new school was built on the reservation, near the reservation headquarters site, for children in grades 1 through 7. The junior and senior high school students go to the Havre Public Schools. Some children attend public school in Box Elder, Montana located west of the reservation.

## CREE

It has been estimated that there are from 2,000 to 3,000 or more "Landless Indians" in Montana, most of whom are Cree in origin. Originally the Cree formed, perhaps, the largest Indian tribe in the Great Lakes area. They were not organized, however, into one huge political entity, but were made up of numerous smaller tribes. A group of these moved over westward, creating pressures which were in part responsible for the movement of the Blackfoot, Cheyenne, Astina, and Assiniboine westward. Thus, actually, they are a part of a great and natural movement. Like the Chippewa, however, the Cree settled in the United States when the government was no longer in a mood for treaties. Thus, they were merely regarded as intruders from Canada, and without a legal basis for government help. Actually, the Assiniboine, Blackfoot, and others were also out of Canada, but they "got under the wire" early enough to cause Uncle Sam to make a treaty with them.

## "LANDLESS INDIANS"

The Landless Indians of Montana are made-up mostly of Cree, Chippewa, and mixed bloods, called "Metis." The Metis are, thus the North American equivalent of Meztisos in Latin America. The Metis speak a language consisting of Cree, French, and Chippewa that cannot be understood by anyone but the Metis. Their religion is mostly made up Christianity.

Other parts of their culture, music, for example, are also European in origin. For the Metis, Cree, Chippewa and the Landless Indians in general, their economic ambitions have been very frustrating. While some have become successful ranchers, there are many more living under very impoverished conditions with their only sources of income coming from the employment of unskilled laborers, or from State relief agencies.



## BOOKS ABOUT AMERICAN INDIANS

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Prices are for the hardbound edition unless "Paper" is indicated. PLB stands for public library binding. Publishers' addresses are listed following the bibliography of books.

## A. AMERICAN PREHISTORY

### ANCIENT ONES

Baldwin, Gordon C.  
G & D  
\$3.95

### AMERICA'S BURIED PAST: THE STORY OF NORTH AMERICAN ARCHAEOLOGY

Baldwin, Gordon C.  
Putnam 1962  
PLB \$3.64

(Grade 5-8) Study of North American Indian cultures from the Asiatic migrations to Columbus. Utilizing archaeological findings, author reconstructs hunting, food gathering, and farming communities of America's prehistoric people.

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### EARLY MAN IN THE NEW WORLD

Macgowan, Kenneth and Hester, Joseph A., Jr.  
Natural History, 1962  
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### SHADOW OF THE HAWK: SAGA OF THE MOUND BUILDERS

Myron, Robert  
Putnam, 1965  
PLB \$3.68, 189 pages

(Grades 7 and up) This book recounts the development of the ancient cultures of the "Mound Builders" of the Ohio River Basin and of the people who preceded them.

### AMERICA'S ANCIENT CIVILIZATIONS

Verrill, A. Hyatt and Ruth  
Putnam  
Paper \$1.95

Popular account of the splendors, achievements, mysteries of the Aztecs, Mayans, Incas, and their predecessors.



## B. FIVE CIVILIZED TRIBES

### AMERICAN INDIAN AS PARTICIPANT IN THE CIVIL WAR

Abel, Annie H.

Johnson Reprint, 1970

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The story of the Indian participation in the Civil War and the role of the Indian in conflict near Indian Territory (Oklahoma).

### CHEROKEE MESSENGER: A LIFE OF SAMUEL AUSTIN WORCHESTER

Bass, Althea

U of Okla. Pr., 1936

\$7.95

Concerns the Cherokee tribe at this time and their only good representative in our culture who helped them become part of our society.

### REMINISCENCES OF THE SECOND SEMINOLE WAR

Bemrose, John

U of Fla. Pr., 1966

\$5.00

### CHILDREN OF NANIH WAIYA

Bounds, Thelma V.

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(Grade 6 and up) History and person observations of contemporary Choctaws by a woman who taught among them for 25 years. Illus.

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(Grade 5-9) Second Seminole War 1835-1842. Juvenile fiction.

### McGILLIVRAY OF THE CREEKS

Caughey, John Walton

U of Okla. Pr., 1938

\$7.95, 403 pages

The dramatic career of Alexander McGillivray, the gifted Creek leader who controlled an area larger than Alabama. Illus., biblio., index.

### SEQUOYA

Coblentz, Catherine Cate

McKay, 1946

PLB \$3.24, 199 pages

(Grades 10-12) The Cherokee scholar who preserved his tribe's heritage by creating a written tribal language.

## THE SOUTHERN INDIANS: THE STORY OF THE FIVE CIVILIZED TRIBES BEFORE REMOVAL

Cotterill, Robert S.  
U of Okla. Pr., 1954

\$6.50, 268 pages

The story of the half-century of crumbling resistance to the mounting strength of the white man that paved the way for the "Trail of Tears" and the removal of the Five Civilized Tribes from their homes. Illus.

## ROAD TO DISAPPEARANCE

Debo, Angie  
U of Okla. Pr., 1941

\$7.50, 415 pages

Absorbing story of the proud Creek nation from anthropological beginnings, and the history of its attrition as the white man displaced it in his course of empire. Illus., maps, index.

## THE RISE AND FALL OF THE CHOCTAW REPUBLIC

Debo, Angie  
U of Okla. Pr., 1934

\$6.95, 333 pages

Record of a proud and gifted people and their struggle to maintain their government and institutions in the face of forced migration. Illus., maps, biblio., index.

## REMOVAL OF THE CHOCTOW INDIANS

DeRosier, Arthur H., Jr.  
U of Tenn. Pr., 1970

\$7.50, 200 pages

Story of the first major removal and the development of federal Indian policy from Jefferson to Jackson.

## THE REMOVAL OF THE CHEROKEE NATION: MANIFEST DESTINY OR NATIONAL DISHONOR

Filler, Louis and Guttman, Allen, editors  
Heath

Paper \$2.25, 113 pages

(Grades 11-12) Collection of documents and readings on the expulsion of the Cherokee Indians from Georgia. Biblio.

## THE WHITE PATH

Folsom-Dickerson, W.E.S.  
Naylor

\$3.95

(Grades 7 and up) Sympathetic study of the Alabama-Koasati of Texas who lived peacefully with all comers and were never exiled to a reservation. Illus., biblio.

## THE FIVE CIVILIZED TRIBES

Foreman, Grant

U of Okla. Pr., 1966

\$8.95, Paper \$3.95, 454 pages

Reprinting of 30 year old basic works on Choctaw, Chicasaw, Creek, Seminole, and Cherokee. Illus., biblio., index.

## INDIAN REMOVAL: THE EMIGRATION OF THE FIVE CIVILIZED TRIBES OF INDIANS

Foreman, Grant

U of Okla. Pr., 1932

\$7.95, 382 pages

The definitive record of the expulsion of 60,000 Indians comprising the Five Civilized Tribes from their homes in the Southeast. The whole story of the "Trail of Tears" by the dean of American Indian Historians. Illus., biblio.

## SEQUOYAH

Foreman, Grant

U of Okla. Pr., 1938

\$4.95, 98 pages

Biography of a remarkable Cherokee Indian who endowed several tribes with learning by becoming the only man in history to conceive and perfect in its entirety an alphabet or syllabary. Illus.

## SUN CIRCLES AND HUMAN HANDS: THE SOUTHEASTERN INDIANS ART AND INDUSTRIES

Fundaburk, Emma and Foreman, Mary editors

Fundaburk, 1970

\$7.50, 232 pages

Pictorial history of four major southeastern Indian culture periods told through artifacts, early paintings, and description. Biblio.

## WALK IN YOUR SOUL

Kilpatrick, Jack and Anna

S. Meth. U Pr., 1965

\$5.00

Love incantations of the Oklahoma Cherokee, accurately translated with notes, background explanation.

## THE SHADOW OF SEQUOYAH

Kilpatrick, Jack and Anna

U of Okla. Pr., 1965

\$5.95

An edited translation of the Cherokee social documents, 1862-1964.

## NEW ECHOTA LETTERS: CONTRIBUTIONS OF SAMUEL A. WORCHESTER TO THE CHEROKEE PHOENIX

Kilpatrick, Jack and Anna

S. Meth. U Pr., 1968

\$5.00, 136 pages

Published at New Echota near present Calhoun, Georgia, between 1828 and 1834, the Phoenix was the first newspaper printed in part in an American

Indian language. A chief supporter--and constant contributor--was a white missionary, Samuel Worchester whose interests ranged from lottery wheels to Cherokee verb conjugation. His writings as presented here, give a revealing picture of a crucial period in Cherokee history.

#### RUN TOWARD THE NIGHTLAND: MAGIC OF THE OKLAHOMA CHEROKEES

Kilpatrick, Jack and Anna

S. Meth. U Pr., 1967

\$5.00, 212 pages

Secrets of Indian witchcraft closely guarded for generations, a wide variety of magical incantations now translated for the first time.

#### CHEROKEES OF THE OLD SOUTH: A PEOPLE IN TRANSITION

Malone, Henry T.

U of Ga. Pr., 1966

\$4.50

Emphasis on the social development of the Cherokees under the influence of white civilization prior to their tragic ejection from their Appalachian homeland.

#### THE SEMOINOLES

McReynolds, Edwin C.

U of Okla. Pr., 1967

\$7.50, 412 pages

The complete story of the only tribe that never officially declared peace with the United States Government and the tribulations it brought them. Illus., maps, biblio., index.

#### MYTHS OF THE CHEROKEE

Mooney, James

Scholarly, 1970

\$17.00

#### RED EAGLE: BUFFALO BILL'S ADOPTED SON

O'Moran, M.

Lippencott, 1948

\$4.50

(Grades 7-9) Traditional life of the Choctaw told in the fictionalized reminiscences of an aged Indian.

#### DIPLOMAT IN WARPAINT: CHIEF ALEXANDER MCGILLIVRAY OF THE CREEKS

Orrmont, Arthur

Abelard, 1967

\$4.75, 192 pages

(Grade 7 and up) The inspiring story of Alexander McGillivray of Scot and Indian blood, who led his people with wisdom and dignity in the turbulent years following the American Revolution. Illus., biblio., index.



### RED MEN OF FIRE: A HISTORY OF THE CHEROKEE INDIANS

Peithmann, Irvin M.

C. C. Thomas, 1964

\$6.50, 184 pages

A sympathetic account of the proud tribe who adapted to the white man and suffered cruel banishment as reward.

### SEMINOLE: A DRAMA OF THE FLORIDA INDIAN

Pratt, Theodore

U. of Fla. Pr., 1953

Paper \$2.00

The dramatic story of Osceola, the Seminole chief who led his people against the Whites and overcame all personal adversities. Fiction.

### SEQUOYAH: THE CHEROKEE INDIAN CADMAS

Ruskin, Gertrude

Ruskin, 1970

\$4.95

### DISHINHERITED: THE LOST BIRTHRIGHT OF THE AMERICAN INDIAN

Van Everly, Dale

1966

\$8.50, Morrow

Paper \$1.25, Avon

The dispossession of the Southeastern tribes, with special emphasis on the Cherokee.

### TRAIL OF TEARS: THE FORCED EXODUS OF AN INDIAN NATION FROM APPALACHIA TO THE WEST

Wilkins, Thurman

Macmillan, 1970

\$10.00, 320 pages

Thoroughly documented story of forced removal of Cherokees from southern Appalachia to Oklahoma Territory with emphasis on two leaders, Major Ridge and his son John. Illus.

### CHEROKEES

Woodward, Grace S.

U of Okla. Pr., 1963

\$7.50

A history of the Cherokee Indians from their first encounter with the white man in 1540, to the present.

### C. ALGONQUIN TRIBES OF THE ATLANTIC SEABOARD

### INDIANS OF NORTHEASTERN AMERICA

Bjorklund, Karna L.

Dodd, 1969

\$4.95

(Grades 9 and up).

SAMSON OCCUM

Blodgett, Harold  
Dartmouth, 1935  
\$3.50, 230 pages

The bitter story of the educated Mohegan minister who raised funds in England to establish Dartmouth College as an Indian school and his betrayal, which poses the issue of what the Indian might have become if he had been "civilized" instead of "converted."

LENAPE & THEIR LEGENDS

Brinton, Daniel G.  
Scholarly, 1886  
\$10.00

THE LIFE OF JOHN ELIOT: THE APOSTLE TO THE INDIANS

Francis, Convers  
Garrett Pr., 1969  
\$19.95

Reprint of 1854 biography of famous missionary to the Indians whose translation of the Bible into an Indian tongue was the first Bible printed in America.

CAPTAIN JOHN SMITH'S AMERICA: SELECTIONS FROM HIS WRITINGS

Lankford, John, editor  
Har-Row  
Paper \$2.25

FLINTLOCK AND TOMAHAW: NEW ENGLAND IN KING PHILIP'S WAR

Leach, Douglas Edward  
Norton, 1966  
Paper \$2.25

Study of the first total war fought on the American continent, known as King Philip's War, forerunner of successive conflicts between Indians and the white settlers.

ALGONQUIN LEGENDS OF NEW ENGLAND

Leland, Charles G.  
Singing Tree, 1968  
\$12.50

LETTERS OF ELEAZAR WHEELOCK'S INDIANS

McCallum, James D., editor  
Dartmouth, 1932  
\$4.00, 327 pages

A poignant collection of letters written by the first educated eastern Indians and what they reveal of their nature. Illus., index.

FIVE KIDNAPPED INDIANS

Molley, Anne  
Hastings, 1968  
\$3.95

(Grades 6-9) In 1605, Tisquantum, better known as Squanto, and four other Indians were kidnapped by Captain George Waymouth and taken to England to provide information about the New World.

#### NEW ENGLAND CANAAN

Morton, Thomas

B. Franklin, 1966

\$20.00

Written by a colonial New Englander who opposed the Puritan government of Massachusetts and supported the Indians.

#### WILLIAM PENN'S OWN ACCOUNT OF THE LENNI LENAPE OR DELEWARE INDIANS

Myers, Albert Cook, editor

Mid Atlantic, Rev. 1970

\$6.50, 96 pages

Penn's acute observations of the tribe in 1683 with large numbers of documents bearing on his relations with Indians. Illus., notes, index, append.

#### INDIAN LIFE ON LONG ISLAND

Overton, Jacqueline M.

Friedman, 1963

\$6.00

#### AN INDIAN PREACHER IN ENGLAND

Richardson, Leon B., editor

Dartmouth, 1933

\$4.00, 376 pages

Letters of Samson Occom, the Mohegan Minister, who raised funds in England for establishing Dartmouth College and an Indian's eye view of the England of mid-18th century. Illus., index.

#### THE WAMPANOAG INDIAN FEDERATION

Travers, Milton A.

Chris. Mass., 1961

\$4.50, 227 pages

The story of the friendly Indians whose help made possible the Pilgrim's occupation of Massachusetts and how history treated them. Illus., maps, index.

#### JOHN ELIOT: APOSTLE TO THE INDIANS

Winslow, Ola E.

HM, 1968

\$5.95, 256 pages

Long neglected biography of Massachusetts missionary who went to Algonquian tribes in friendship, recorded their language, and created, for a few years, a peaceable kingdom.

#### POCAHONTAS

Woodward, Grace Steele

U of Okla. Pr., 1969

\$6.95

Grace Woodward uses eyewitness accounts and gossip London letters to tell the story of Pocahontas, the Powhatan Indian woman. Her story begins when

she went to England with her English husband and young son, to die there at the age of twenty-two. Her visit to England was designed to and resulted in further interesting the English to continue the colonization of America.

#### DARK PILGRIM

Ziner, Feenie  
Chilton, 1965  
\$3.95

(Grades 9 and up) The story of Squanto, the Patuxen Indian, who welcomed the Pilgrims, assisted the English in coastal exploration, developed a tribal glossary and ended his short life as a Spanish slave. Illus.

### D. GREAT LAKES AND UPPER MISSISSIPPI

#### BLACK HAWK: AN AUTOBIOGRAPHY

Black Hawk  
Donald Jackson, editor  
U of Ill. Pr., 1955  
Paper \$1.75, 220 pages

A reprint of Black Hawk's own account in 1833 of his embittering resistance to the onrushing white man who dispersed his Sauk people. Illus.

#### OJIBWA MYTHS & LEGENDS

Coleman, Sister Bernard-Eich, and Estelle-Fronger, Ellen  
Ross  
\$4.50

The result of extensive research among the Minnesota Ojibwa.

#### LIFE OF TECUMSEH AND OF HIS BROTHER THE PROPHET

Drake, Benjamin  
Arno  
\$8.50

#### THE LIFE AND ADVENTURES OF BLACK HAWK

Drake, Benjamin  
Garrett Pr.  
\$15.95

Contemporary views of a Sauk war chief and protagonist of "Black Hawk War" which shaped American attitudes toward Indians in reprinting of 1839 publication.

#### THE FACE OF THE FOX

Gearing, Frederick O.  
Aldine, 1970  
Paper \$2.75

The story of the Fox Indians of Iowa as experienced by Gearing during the early 1950's and his conclusions about the cause of the social paralysis in the community.



#### THE SAC AND FOX INDIANS

Hagan, William T.

U of Okla. Pr., 1958

\$6.95, 300 pages

The essence of Indian history in the story of one of the potent forces of the Mississippi Valley as allies of the English to war dancers performing for Chamber of Commerce organizations. Illus., maps, biblio., index.

#### PONTIAC: KING OF THE GREAT LAKES

Hollmann, Clide

Hastings, 1968

\$5.25, PLB \$5.06

(Grade 7 and up)

#### TECUMSEH

Klinck, C., editor

Brown Bk., 1961

Paper \$2.50

The biography of the brilliant chief who organized a confederacy through Middle United States to fight the new Americans.

#### WORLD OF THE MANABOZHO: TALES OF THE CHIPPEWA INDIANS

Leekley, Thomas B.

Vanguard, 1964

\$3.50

Indian and animal tales of the Chippewa Indians.

#### LEGENDS OF MICHIGAN & THE OLD NORTHWEST

Littlejohn, Flavius J.

Singing Tree, 1969

\$14.50

#### MOUNTAIN WOLF WOMAN: SISTER OF CRASHING THUNDER

Lurie, Nancy O., editor

U or Mich. Pr., 1961

\$4.95, Paper \$1.75, 156 pages

Candid and authentic account of 75 years of Winnebago history by the woman who lived it. Illus., footnotes.

#### OJIBWA CRAFTS

Lyford, Carrie A.

Haskell

Paper \$1.10

The greatest tribal group of the Great Lakes area--numbering today more than 30,000 people living in Wisconsin, Minnesota, and North Dakota. Produced a great variety of beautiful and useful crafts. A portfolio of Ojibwa (Chippewa) designs.

#### PONTIAC AND THE INDIAN UPRISING

Peckham, Howard H.

Russell

Text edition \$13.50

The most formidable Indian resistance that the English-speaking people ever faced was set in motion by an astute and powerful Ottawa chief on the Detroit River.

#### THE AUTOBIOGRAPHY OF A WINNEBAGO INDIAN

Radin, Paul

Dover, 1920

Paper \$1.25, 91 pages

Personal recollections of a Winnebago who lived in the last half of the 19th century. Revealing of tribal culture in the period, annotated for scholars and exciting for laymen. Republication of 1920 edition.

#### THE ROAD OF LIFE AND DEATH

Radin, Paul

Princeton U Pr., 1945

\$6.50, 345 pages

A ritual drama of the Winnebago Indians as translated and interpreted by the author.

#### WINDIGO AND OTHER TALES OF THE OJIBWAY

Schwarz, Herbert T.

McClelland, 1969

\$3.50

Eight powerful legends of the tribe illustrated in Ojibway style and told by a native Ojibway artist, Norval Morrisseau.

#### MOHEGAN CHIEF: THE STORY OF HAROLD TANTAQUIDGEON

Voight, Virginia Frances

Funk & W

\$3.95, 192 pages

(Grades 7 and up) The true story of boyhood schooling in Indian lore, bravery in US military service, and efforts to retain tribal heritage. Illus.

#### UNCAS: SACHEM OF THE WOLF PEOPLE

Voight, Virginia Frances

Funk and W

\$3.50, 209 pages

(Grades 7 and up) Authentic biography of a great Mohegan chief.

### E. FIVE TRIBES OF THE IROQUOIS

#### IROQUOIS FOLK LORE GATHERED FROM THE SIX NATIONS OF NEW YORK

Beauchamp, William M.

Friedman, 1922

\$7.50

#### CAPTIVES OF THE SENECA

Brick, John

Hale, 1964

PLB \$2.97

(Grades 6-12) Fictionalized account of actual experiences of New York and Pennsylvania settlers who were captured by the Indians of the Six Nations during the Revolutionary War.

#### KATERI TEKAKWITHA, MOHAWK MAID

Brown, Evelyn

FS & G

\$2.95, 190 pages

(Ages 9-15) The Catholic story of the saintly Indian girl who became the "Lily of the Mohawks." Illus.

#### JOSEPH BRANT: MOHAWK

Chalmers, Harvey, and Monture, Ethel Brant

Mich. St. Pr., 1955

\$5.00, 364 pages

A complete account of the warm human story of the great Indian chief.

#### THE HISTORY OF THE FIVE INDIAN NATIONS

Colden, Caldwellader

Cornell U Pr., 1958

Paper \$1.95

A reprint of the observations of a Colonial scholar the political leader of the Iroquois nation, recognized as a valuable source material.

#### LEGENDS OF THE LONGHOUSE

Cornplanter, Jesse J.

Friedman, 1963

\$6.75, 218 pages

This reprint of a 1938 edition is a collection of the myths and legends of the Seneca Tribe which form the basis of Seneca religion and provide a guide to moral behavior.

#### COUNCIL FIRES ON THE UPPER OHIO: A NARRATIVE OF INDIAN AFFAIRS ON THE UPPER OHIO UNTIL 1795

Downes, Randolph C.

U of Pitt. Pr., 1940

Paper \$2.50

A book on Indian and white relations in the upper Ohio country. Mr. Downs attempts to focus on the struggle from the Indian point of view.

#### PARKER ON THE IROQUOIS

Fenton, William N.

Syracuse U Pr., 1968

\$8.95, 472 pages

Reprinting of fundamental study of Iroquois, first issued in early 1900's as museum bulletins, covering use of maize and other food plants. Code of Handsome Lake, and Constitutions of Five Nations. Illus., biblio., index.

#### IROQUOIS BOOK OF RITES

Hale, Horatio, Ed.

1883

\$7.50, U of Toronto Pr.

\$8.00, AMS Pr.

INDIAN CAPTIVE: THE STORY OF MARY JEMISON

Lenski, Lois

Lippencott, 1941

PLB \$5.19

(Grades 7 to 9) The story of the white girl who was captured by the Senecas in 1778 and lived her life with the tribe.

STRANGE JOURNEY: THE VISION LIFE AS PSYCHIC INDIAN WOMAN

Lone-Dog, Louise

Naturegraph, 1964

Paper \$1.50

The autobiography of a psychic Mohawk-Delaware woman.

IROQUOIS CRAFTS

Lyford, Carrie A

Haskell

Paper \$.50

The crafts of the Six Nations of New York State--a great variety of materials used for many beautiful and useful purposes. Also portfolio of Iroquois designs.

JOSEPH BRANT, MOHAWK

Monture, Ethel Brant & Chalmers, Harvey

Mich. St. Pr., 1955

\$5.00, 364 pages

This biography of Brant, an eighteenth century Mohawk, was written by one of his descendants.

LEAGUE OF THE HO-DE-NO-SAV-NEE OR IROQUOIS

Morgan, Lewis H.

B. Franklin, 1902

\$37.50

The classic study of the Iroquois, still the most complete general history and culture study.

THE HISTORY OF THE SENECA INDIANS

Parker, Arthur Caswell

Friedman, 1926

\$7.50, 162 pages

Originally published in 1926, this book details the history and culture of the Senecas from their beginnings through the first quarter of the twentieth century.

MOHAWK GAMBLE

Ridle, Julia Brown

Har-Row, 1963

PLB \$4.11

(Grades 7-9) Story of a noted 17th century explorer and trader who spent a year as a Mohawk Indian captive.



## THE DEATH AND REBIRTH OF THE SENECA

Wallace, Anthony F.C.

Knopf, 1970

\$8.95, 416 pages

The history and culture of the tribe that dominated the Iroquois Confederacy, their destruction and demoralization, their cultural revival under the guidance of the visionary Handsome Lake who combined pagan and Quaker Christian beliefs. Illus., maps.

## WHITE ROOTS OF PEACE

Wallace, Paul A.

Friedman, 1946

\$5.00

Story of the founding of the Iroquois confederacy some five hundred years ago, and its operation as a union of Indian tribes since then. Contains an account of the three main versions of the legendary beginnings of the League.

## APOLOGIES TO THE IROQUOIS

Wilson, Edmund

Random, 1960

Paper \$1.95, 310 pages

With a study of the Mohawks in High Steel by Joseph Mitchell. Beautifully written accurate description of modern Iroquois life.

## SAH-GAN-DE-OH

Winnie, Lucille

Vantage, 1969

\$3.95, 190 pages

Autobiography of a talented Seneca Indian woman who grew up on various reservations in 20th century and achieved successful career in the non-Indian society.

## F. PLAINS CULTURE AREA

### THE LONG DEATH: THE LAST DAYS OF THE PLAINS INDIANS

Andrist, Ralph K.

Macmillan, 1964

\$8.95, Paper \$2.45, 370 pages

A history of the Indians on the Plains of the United States from the time of the first pressures upon the Indians by the New frontier until the last Indian wars. It states different tribes and leaders and also stories of their treatment, reservations, and even those white men who defeated them.

### BUFFALO CHIEF

Annixter, Jane and Paul

Holiday, 1958

\$3.95, 220 pages

(Grades 7-9) The buffalo, the plains Indian, and their common struggle against the advancing white man.

#### A BLACKFOOT WINTER COUNT

Bad Head

Hugh A. Dempsey, editor

Glenbow Foundation, 1965

Paper \$.75, 20 pages

Bad Head's winter count is a calendrical and historical record of the years 1810-1883. It provides information on the Blackfeet Tribe and its relations with other tribes. Literal translations for each Blackfeet term, and comments on each count, drawn from a number of sources, are included.

#### A PICTOGRAPHIC HISTORY OF THE OGLALA SIOUX

Bad Heart Bull, Amos

Helen H. Blish, editor

U of Neb. Pr., 1967

\$17.95, 562 pages

Over four hundred drawings, and notations done by Bad Heart Bull between 1890 and 1913 are incorporated in this volume to provide a visual record of Sioux culture.

#### GHOST DANCE MESSIAH

Bailey, Paul

Westernlore

\$6.95, 223 pages

The tragic Paiute messiah, his ghost dance, and the bloody efforts to suppress it. Illus., biblio.

#### THE LIFE AND ADVENTURES OF A QUAKER AMONG THE INDIANS

Battey, Thomas C.

U of Okla. Pr., 1967

\$2.95, 372 pages

Republication of 1875 memoirs of early school teacher among the Kiowas. Illus., appen.

#### MANDAN HIDATSA MYTHS AND CEREMONIES

Beckwith, M.W., ed

Kraus Repr.

\$14.00

#### THE SACRED PIPE: BLACK ELK'S ACCOUNT OF THE SEVEN RITES OF THE OGLALA SIOUX

Black Elk

Brown, Joseph Epes, editor

1953

\$5.95, U of Okla. Pr.

Paper \$1.45, Penguin

An oral account of Siouan religious beliefs and practices by Black Elk of Oglala Sioux. Illus.

#### PICTOGRAPHIC HISTORY OF THE OGLALA SIOUX

Blish, Helen H.  
U of Neb. Pr., 1967  
\$17.95

#### THE SKY IS MY TIPI

Boatright, Mody C., editor  
S. Meth. U Pr., 1949  
\$5.95, 254 pages  
Collections of legends from Kiowa-Apache and Apache by J. Gilbert McAllister,  
J. Frank Dobie, others.

#### THE HUNTING OF THE BUFFALO

Branch E. Douglas  
U of Neb. Pr.  
Paper \$1.40, 240 pages  
The story of the decimation of the buffalo herds that draws on Indian legends,  
travelers tales, old letters and diaries. Illus., index.

#### THE BIG CHIEF OF THE PRAIRIES

Breton, Paul E., O.M.I.  
Palm, 1955  
\$3.25, 145 pages  
The story of Albert Lacombe, Oblate missionary of Indian decent, who served  
among the Cree and Blackfeet of western Canada.

#### GREAT UPON THE MOUNTAIN--CRAZY HORSE OF THE SIOUX

Brown, Vinson  
Naturegraph, 1970  
Paper \$1.50, PLB \$3.95, 80 pages  
Account of the building of the Spirit in famed Indian leader and warrior.

#### REMEMBER THE WIND: A PRAIRIE MEMIOR

Chapman, William McK.  
Lippincott, 1965  
\$5.95  
Some Sioux history but mostly an examination of life today on the South  
Dakota Standing Rock Reservations.

#### BRAVE AGAINST THE ENEMY

Clark, Ann  
Haskell  
Paper \$.75  
(Junior and Senior high) A tale of three generations--Grandfather who hunted  
Buffalo; Father who was caught in the changing generations; Son who is facing  
the problems of modern life with the help of a realistic education obtained in a  
Federal Indian School.

#### THERE STILL ARE BUFFALO

Clark, Ann

Illus. Andrew Standing Soldier

Haskell

Paper \$.35

(Junior High) The biography of a buffalo bull calf who grew to be herd sire in the days when there were no fences across the Great Plains.

#### BRINGER OF THE MYSTERY DOG

Clark, Ann

Illus. Oscar Howe

Haskell

Paper \$.40

(Junior High) How the horse (Mystery dog, in the Dakota tongue) first came to the Sioux Indians of the Great Plains.

#### THE INDIANS OF QUETICO

Coatsworth, Emerson S. and Daily, Robert C.

U of Toronto Pr. 1957

\$1.75, 58 pages

The industrious life of the Ojibways before the white man. Frontpiece in full color, 8 half-tone photographs, 25 line drawings, end paper maps in 2 colors.

#### A CHEYENNE SKETCHBOOK

Cohoe, William with commentary by E. Adamson Hoebel and Karen Daniels Petersen

U of Okla. Pr., 1964

\$5.95

A small volume developed from the diary of a literate Cheyenne who was a painter. Some excellent photographs. Well documented. Author was one of 72 plains Indians moved to prison in Florida in 1875.

#### HELL, LOVE, AND FUN

Courchene, Richard

Richard Courchene (Publisher)

Paper \$1.00, 138 pages

Courchene tells of his military experiences from 1932 to 1944. He writes about the rivalry between the branches of the service, relations with Australians, and South Pacific Natives.

#### GENERAL GEORGE CROOK: HIS AUTOBIOGRAPHY

Crook, George

U of Okla. Pr., New ed., 1969

\$6.95

#### FOLLOWING THE GUIDON

Custer, Elizabeth B.

U of Okla. Pr., 1966

\$2.95

Presents an authentic picture of army life in frontier regions after the Civil War, 1867-69.



## MY LIFE ON THE PLAINS: OR PERSONAL EXPERIENCES WITH INDIANS

Custer, Gen. George Armstrong

Paper \$2.95, U of Neb. Pr.

Cloth \$7.95, U of Okla. Pr.

First published in 1872 recounting experiences 1867-69, Custer's memoirs give insights into his character and temperament that led to the debacle in 1876.

380 pages, illus., map, appendix, index.

## WINTER COUNT

Eagle, D. Chief

Golden Bell Pr., 1968

\$4.95, 230 pages

This novel about the Western Sioux in the last quarter of the nineteenth century is primarily a military treatment based on Chief Eagle's interviews with tribal elders.

## THE STORY OF THE BLACKFEET

Ewers, John C.

Haskell

Paper \$.55

The great Montana (and Canadian) tribes who resisted the white man for a century, and dominated the Northern Plains for thrice that time.

## BLACKFEET CRAFTS

Ewers, John C.

Haskell

Paper \$.55

The champions of the Northern plains developed for the decoration of their buckskin clothes and rawhide containers colorful and beautifully balanced designs. Though abandoned for a while, many of these are reappearing through the efforts of the Indian Arts and Crafts Board and the Blackfeet Tribal Crafts Co-operative.

## INDIAN LIFE ON THE UPPER MISSOURI

Ewers, John C.

U of Okla. Pr., 1967

\$7.95, 336 pages

A study of the Blackfeet, Crows and Mandans in historic times who provide today's romantic image of the Indian, their adjustment and eventual destruction by the white man. Illus., maps, biblio., index.

## THE BLACKFEET: RAIDERS OF THE NORTHWESTERN PLAINS

Ewers, John C.

U of Okla. Pr., 1958

\$6.95

A detailed study of the strongest military power of the northwestern plains in the historic buffalo days, who fought with their neighbor Indians and threatened the early "American" fur business.

#### THE HARDIN WINTER COUNT

Minster, David, editor

Tipi Shop, 1968

Paper \$1.00

A winter count collected from an unknown member of the Rosebud Sioux Tribe sometime between 1895 and 1902 by Dr. L. M. Hardin, a Physician in the Indian Service. The count records events for each winter from 1776-1879. Information on the Sioux Tribe and its relations with other tribes is provided. Interpretations for each pictograph and comments on each count, drawn from Indian and non-Indian sources, are included.

#### WAH TO YAH AND THE TAOS TRAIL

Garrard, Lewis H.

U of Okla. Pr., 1936

\$2.95, 289 pages

Reprint of the 1936 printing of the 1850 account of Santa Fe traders, Indians, Mountain men in the American conquest of New Mexico, maps.

#### PRAIRIE SMOKE

Gilmore, Melvin R.

AMS Pr., 1929

\$9.00

#### BLACKFOOT LODGE TALE: THE STORY OF A PRAIRIE PEOPLE

Grinnell, George Bird

U of Neb. Pr., 1962

Paper \$1.95, 311 pages

Authentic tribal tales gathered in person by the famed ethnologist.

#### WHEN BUFFALO RAN

Grinnell, George Bird

U of Okla. Pr., 1966

\$2.95, 128 pages

True experiences of a Cheyenne boy and his growth to manhood by a classical writer on Indian life. Illus.

#### THE FIGHTING CHEYENNES

Grinnell, George Bird

U of Okla. Pr., 1956

\$7.95, 470 pages

A comprehensive and readable account of the author's nearly 60 year's experience with the Cheyennes and an unbiased report on their history. Illus., maps, index.

#### PAWNEE HERO STORIES AND FOLK TALES

Grinnell, George Bird

U of Neb. Pr., 1961

Paper \$1.65, 417 pages

Pawnee stories related to a religion, rich in symbolism and poetic imagination.

### COMANCHE LAND

Harston, J. Emmor

Naylor, 1964

\$5.95

(Grades 7 and up) A unique and valuable history of the Comanche Indians by one who spoke their language and spent years in research.

### THE CHEYENNES: INDIANS OF THE GREAT PLAINS

Hobel, E. Adamson

HR & W, 1960

Paper \$1.95, 103 pages

Reliable summary of the culture of a typical Plains tribe as of 1840-1860.

### HEAP MANY TEXAS CHIEFS

Holt, Roy D.

Naylor, 1966

\$7.95

(Grades 7 and up) Profiles of Indian chiefs (Kiowas, Comanches, Apaches, etc.) and stirring accounts of their exploits.

### STRANGE EMPIRE

Howard, Joseph Kinsey

Swan, 1966

Paper \$1.25

The story of Louis Reil and his strange, sad dream of founding a little New France in Northwestern Canada.

### SPOTTED TAIL'S FOLK: A HISTORY OF THE BRULE SIOUX

Hyde, George E.

U of Okla. Pr., 1961

\$6.95

Spotted Tail, the great Head Chief of the Brule Sioux, was an intelligent and farseeing man who realized alone of all the Sioux that the old way of life was doomed and that to war with the white soldiers was certain suicide.

### A SIOUX CHRONICLE

Hyde, George E.

U of Okla. Pr., 1956

\$6.95

Stubborn, uncooperative and suspicious, the Indians gave ground reluctantly and under great pressure from 1877-90, fighting a brave moral battle against prejudices and greed stimulated by the whites hostile memories of the Custer Massacre and desire for punitive retaliation.

### INDIANS FROM THE HIGH PLAINS FROM THE PREHISTORIC PERIOD TO THE COMING OF THE EUROPEANS

Hye, George E.

U of Okla. Pr., 1959

\$5.95, 304 pages

A panoramic coverage of America's Plains Indians between 1300 and 1800 AD with some new views on commonly accepted theories. Illus., maps, biblio., index.

#### RED CLOUD'S FOLK: A HISTORY OF THE OGLALA SIOUX INDIANS

Hyde, George E.

U of Okla. Pr., 1957

\$6.95

The chronicle of Red Cloud, prominent leader of the Oglala Sioux in their mightiest hours from 1865 to 1877 when they were the scourge of the Northern Plains and the equal and often the superior of U.S. Army troops sent to disperse them.

#### LIFE OF GEORGE BENT

Hyde, George E.

U of Okla. Pr., 1967

\$6.95, 280 pages

A personal account of life and Indian relations at Bent's Fort from 1826 to 1875 that covers the period as the Cheyenne, Arapaho, and Sioux saw it. Illus., maps, index.

#### INDIAN SKETCHES: TAKEN DURING AN EXPEDITION TO THE PAWNEE TRIBES

Irving, John Treat, Jr.

John Francis McDermott, editor

U of Okla. Pr.

\$7.50

The first annotated edition of the rare 1835 edition of the travels into the Pawnee country by the nephew of Washington Irving.

#### IRVING, WASHINGTON, A TOUR ON THE PRAIRIES

McDermott, John F., editor

U of Okla. Pr., 1956

\$2.95, 214 pages

The observations of a noted early traveler in Indian country. Map.

#### THE ADVENTURES OF CAPTAIN BONNEVILLE

Irving, Washington

\$6.00, Binford, 1954

\$9.95, U of Okla. Pr., 1961

The eye-witness account of three years of travel and exploration in northern Rocky Mountain country 1832-35, rewritten by one of America's great writers, 533 pages, illus., maps, appendices, biblio., index.

#### QUANAH PARKER

Jackson, Clyde and Grace

Exposition, 1963

\$5.00, 184 pages

A carefully documented biography of the last chief of the Comanches, whose mother was the captive white woman, Cynthia Ann Parker, and his change from fierce warrior to peaceful leader of his people. Illus., biblio.

#### THREE YEARS AMONG THE INDIANS AND MEXICANS

James, Thomas

Lippincott, 1962

Paper \$1.25, 192 pages

Lively memoirs of first American to trade with the Comanches starting in 1809. Originally published in 1846.



#### WARRIOR FOR A LOST NATION: A BIOGRAPHY OF SITTING BULL

Johnson, Dorothy M.

Westminister, 1969

\$3.95

(Grades 6-9) Sitting Bull, Head chief of the Sioux nation, defended his people against the white man's treachery and cruelty and worked ceaselessly to improve their plight.

#### KOMANTCIA

Keith, Harold

T.Y. Crowell, 1965

\$4.50

(Grades 7 and up) A powerful novel about two brothers who are captured and reared among the Comanches.

#### THE LAST CENTENNIAL

Kilina, P.

Dial, 1971

\$6.95

The story of a Cheyenne boy, raised by a white family, who is faced with the decision of which way of life he wants to follow.

#### PIEGAN

Lancaster, Richard

Doubleday, 1966

\$4.95, 359 pages

A 109-year-old member of the tribe, James White Calf, tells his memory of his people recalling history and legend. Illus.

#### THE PRAIRIE POTAWATOMI: TRADITION AND RITUAL IN THE TWENTIETH CENTURY

Landes, Ruth

U of Wis. Pr., 1969

\$12.50, 356 pages

A field study of the small remnant of a once numerous tribe started in mid-30's supplemented by other material that illustrate the strong-hold of traditions and customs in the face of strong influences.

#### FORTY YEARS A FUR TRADER

Larpenteur, Charles

Ross

\$10.00

Source book on the Missouri fur trade covering from 1833 to 1872, first printed in 1898.

#### THREE YEARS AMONG THE COMANCHES

Lee, Nelson

Introduction by Walter Prescott Webb

U of Okla. Pr., 1957

\$2.95, 179 pages

The experiences of a Texas Ranger who lived with the famed tribe. Illus.

#### PLENTY-COUPS, CHIEF OF THE CROWS

Linderman, Frank B.

U of Neb. Pr., 1962

Paper \$1.80, 324 pages

The life story of the last legitimate Crow chieftain told through interpreters to the author. Index.

#### THE CHEYENNE WAY: CONFLICT & CASE LAW IN PRIMITIVE LAW

Llewellyn, Karl N., and E. Adamson Hoebel

U of Okla. Pr., 1953

\$6.95

A foundation study of primitive law made of the Cheyennes by a legal theorist and anthropologist because of the tribe's clearly designed sense of form and structured institutions.

#### TWENTY TEPEE TALES

M. Marvin and Monahan, Douglas

Assn. Pr., 1950

Paper \$1.25

#### CROW INDIANS

Lowie, Robert H.

HR & W

Paper \$6.50

Reprint of a classic and very readable ethnographic study of the Crow Indians.

#### INDIANS OF THE PLAINS

Lowie, Robert H.

Natural History

Paper \$1.95

Descriptive ethnology useful for reference; not general reading.

#### QUILL AND BEADWORK OF THE WESTERN SIOUX

Lyford, Carrie A.

Haskell

Paper \$.50

The use of porcupine quills on buckskin--later replaced by trade beads imported by white traders. Geometric designs by the women--realistic designs by the men. One of the most beautiful and colorful arts of the Great Plains contains a portfolio of design plates.

#### WOODEN LEG: A WARRIOR WHO FOUGHT CUSTER

Marquis, Thomas B., interpreter

U of Neb. Pr., 1962

Paper \$1.90, 390 pages

A data filled account of the Battle of the Little Big Horn as seen by a Cheyenne warrior who was there.

#### INDIAN ANNIE, KIOWA CAPTIVE

Marriott, Alice

1965

\$3.75, McKay

PLB \$2.61, Hale

(Ages 12 to 16) Novel.

#### THE TEN GRANDMOTHERS

Marriott, Alice

U of Okla. Pr., 1945

\$5.95

A literary telling of the history of the Kiowas, and element race in a vast prairie world, a fierce enemy and a staunch ally.

#### SAYNDAY'S PEOPLE: THE KIOWA INDIANS AND THE STORIES THEY TOLD

Marriott, Alice

U of Neb., 1963

Paper \$1.75, 226 pages

This book combines two previous works of the author, "Winter-Telling-Stories," and "Indians on Horseback."

#### THE OSAGES: CHILDREN OF THE MIDDLE WATERS

Mathews, John Joseph

U of Okla. Pr., 1961

\$12.50, 862 pages

This history of the Osage Tribe covers the periods before and after the coming of Europeans.

#### WAH'KON-TAH: THE OSAGE AND THE WHITE MAN'S ROAD

Mathews, John Joseph

U of Okla. Pr., 1932

\$5.95, 359 pages

A journal kept by Major Laban J. Miles, Osage agent from 1878 to 1931, provides the basis for this narrative. Mr. Mathews interprets the journal in light of his intimate knowledge of the tribe.

#### THE KIWAS

Mayhall, Mildred P.

U of Okla. Pr., 1962

\$6.95, 384 pages

The full story of their revolution from northern mountain dwellers to Plains nomads to reservation dwellers. Illus., maps, biblio., index.

#### GEORGE CATLIN AND THE OLD FRONTIER

McCracken, Harold

Dial Press, 1959

\$18.50

The life and work of an American artist who opposed exploitation of the Indians and usurpation of their lands. With extensive quotations from Catlin's journals and 167 of his paintings and drawings.

#### THE GREAT WHITE BUFFALO

McCracken, Harold

Lippincott, 1946

\$4.25

(Grades 7-9) The pre-white man culture of the Sioux told in the fictionalized adventures of a young Sioux hunter.

## PEOPLE AND PLACES

Mead, Margaret

1959

Paper \$.75, Bantam

\$7.70, PLB \$6.41 World Pub.

(12-15 years) Includes culture sketch of Plains Indians.

## WHITE CAPTIVE OF THE SIOUX

Miller, Mark

HR & W, 1953

\$2.50

(Grades 6-9)

## THE WAY TO RAINY MOUNTAIN

Momaday, N. Scott

1969

Paper \$1.25, Ballantine

\$4.95, U of N. M. Pr.

A mystic telling of the history of the Kiowas recounted with love and humility by a sensitive young tribal member, illus. by his father, 104 pages.

## THE GHOST DANCE RELIGION

Mooney, James

U of Chicago Pr.

\$6.95, Paper \$2.95

The classic study of the Ghost Dance, by one who visited the Prophet and took part in the Dance at its height. Thorough, scholarly and sympathetic.

## TWO LEGGINGS: THE MAKING OF A CROW WARRIOR

Nabokow, Peter

1967

\$6.95, T.Y. Crowell

Paper \$2.25, Apollo

Intimate glimpse of a Crow Warrior's life and customs of the tribe in late 19th century based on recorded personal memoirs. Photos, maps, 224 pages.

## WHEN THE TREE FLOWERED: THE FICTIONAL AUTOBIOGRAPHY OF EAGLE VOICE, A SIOUX INDIAN

Neihardt, John

U of Neb. Pr.

Paper \$1.65

A fictional realization of what it was to be a Sioux Indian in the old days.

## BLACK ELK SPEAKS: BEING THE LIFE STORY OF A HOLY MAN OF THE OGLALA SIOUX

Neihardt, John G., editor

U of Neb. Pr., 1961

Paper \$1.50, 281 pages

Originally published in 1932, this is a personal narrative by one of the great spiritual leaders of the Oglala Sioux, Black Elk, a holy man who was born in 1863. Gives a moving account of his life from early boyhood to the massacre at Wounded Knee in 1890 and the gathering of the Oglala Sioux on the Pine Ridge Reservation in South Dakota. Illus.



### THE BLACK DOG TRAIL

Newman, Tillie Karns

Chris, Mass., 1957

\$3.00, 221 pages

A history of the Osages and how they became the wealthiest tribe of Indians.

Illus., biblio., index.

### PLAINS INDIAN RAIDERS: THE FINAL PHASES OF WARFARE FROM THE ARKANSAS TO THE RED RIVER

Nye, Wilbur S.

U of Okla. Pr., 1968

\$9.50, 264 pages

Documentary text and photographs of the military subjugation and removal of the Plains Indians to Oklahoma Indian Territory following the Civil War, including first publication of William S. Soule photos. Illus., biblio., index.

### BAD MEDICINE AND GOOD: TALES OF THE KIWAS

Nye, Wilbur Sturtevant

U of Okla. Pr., 1962

\$7.95, 218 pages

The long and tumultuous history of the Southwestern Plains tribe that are today one of the most "progressive" Oklahoma Indian groups; told in first- or second-hand accounts. Illus., maps, index.

### RED CLOUD AND THE SIOUX PROBLEM

Olson, James C.

U of Neb. Pr., 1966

\$5.95

The history of Indian conflict and negotiations in the post-Civil War era centers on the great Sioux leader, Red Cloud.

### OREGON TRAIL

Parkman, Francis

Paper \$.45, WSP

\$4.50, Dodd

\$5.50, HR & W

Paper \$.60, NAL

The classic description of Francis Parkman's experiences on the Oregon Trail.

Very readable

### KIOWA TALES

Parson, Elsie W., editor

Kraus Repr.

\$7.50

### COMANCHES & OTHER INDIANS OF TEXAS

Place, Marian T.

Har Brace J., 1971

\$4.25

(Grades 7 and up) A detailed description of the early people who made their home in Texas with a special emphasis on the tribal culture of the Comanches.

BATTLEFIELD AND CLASSROOM: FOUR DECADES WITH THE AMERICAN INDIAN 1867-1904

Pratt, Richard Henry

Yale U. Pr., 1964

\$10.00

The memoirs of the general who fought the Southern Plains Indians and then dedicated his civilian years to educating Indians as founder and longtime Superintendent of Carlisle Indian School.

THE RECOLLECTIONS OF PHILANDER PRESCOTT

Prescott, Philander

Parker, Donald Dean, editor

U of Neb. Pr., 1966

\$5.95, 272 pages

The husband of a Sioux woman, Prescott lived among the tribe from 1819 to 1862 and was a sharp observer, writing his memoirs in 1860. Notes, appen., biblio., maps, illus.

RED HORSE OWNER'S WINTER COUNT: THE OGLALA SIOUX 1786-1968

Red Horse Owner

Joseph S. Karol, editor

Tipi Shop, 1969

Paper \$1.50, 68 pages

The Sioux Winter Count is a calendric chronological recorded history and contains a yearly pictographic symbol (explained in the accompanying text) representing the people, places, or events that made each year notable.

REMINGTON'S FRONTIER SKETCHES

Remington, Frederic

B. Franklin, 1970

\$29.50

The sketches of an early artist among the Plains Indians.

MARY AND I: FORTY YEARS WITH THE SIOUX

Riggs, Stephen R.

Ross, 1940

\$12 50

VOSTAAS: WHITE BUFFALO'S STORY: THE STORY OF MONTANA'S INDIANS

Ruppel, Maxine

Montana Reading Publications, 1970

Paper \$1.25, 68 pages

A textbook of basic information on Montana Indians suitable for use in junior high school.

STORY CATCHER

Sandoz, Mari

Paper, \$.50, G & D

\$3.50, Westminster

(Grades 7-10) Novel of the Plains Sioux and a boy who grows up to be the tribal historian.

#### THESE WERE THE SIOUX

Sandoz, Mari

\$3.50, Hastings

\$.50 paper, Dell

(Grades 6-10) An empathetic account of a colorful tribe. 118 pages, illus.

#### THE HORSECATCHER

Sandoz, Mari

Westminister, 1957

\$3.95

(Grades 8-12) Novel about Elk, a Cheyenne youth who wants to catch and tame horses instead of being a warrior.

#### CRAZY HORSE: THE STRANGE MAN OF THE OGLALAS

Sandoz, Mari

U of Neb. Pr.

Paper \$1.75, 429 pages

A biography of the greatest of the fighting Oglala Sioux and at the same time a sobering story of a heroic people.

#### CHEYENNE AUTUMN

Sandoz, Mari

Avon, 1961

Paper \$1.25, 282 pages

The tragic heroic drama of 278 Cheyennes who broke out of their Oklahoma reservation in 1878 and outwitted and outfought 10,000 U.S. troops in a hopeless flight to their Montana homeland 1500 miles away. Index.

#### BLACKFEET AND BUFFALO: MEMORIES OF LIFE AMONG THE INDIANS

Schultz, James Willard

U of Okla. Pr., 1962

\$6.95, 400 pages

Collection of unpublished material and best of his published memoirs of his years with the Blackfeet and his intimate knowledge of the tribe. Illus., map, index.

#### MY LIFE AS AN INDIAN

Schultz, James W.

1957

\$3.00, Hawthorn

Paper \$.75, Fawcett World

(Grades 7-10) Personal narrative of the white man who married into the Blackfoot and became a member of the tribe.

#### THE QUEST OF THE FISH-DOG SKIN

Schultz, James Willard

Houghton-Mifflin Co., 1960

\$3.25

A Blackfeet story by a man who lived with them during the 19th century.

#### WITH THE INDIAN IN THE ROCKIES

Schultz, James Willard

Houghton-Mifflin Co., 1960

\$3.25

(Grades 6-10)

#### CHEYENNE MEMORIES

Stands in Timber, John and Margot, Liberty  
Yale U Pr., 1967  
\$10.00, 325 pages

A knowledgeable Cheyenne who spent his life gathering the orally-preserved legends and traditions of the tribe combines with trained anthropologist to document his findings. Illus., biblio., index.

#### CUSTER'S LUCK

Stewart, Edgar I.  
U of Okla. Pr. 1955  
\$7.95

Reconstruction of the Custer Company of 1876 and the events that led up to the military disaster.

#### JOSHUA PILCHER, FUR TRADER AND INDIAN AGENT

Sunder, John E.  
U of Okla. Pr., 1968  
\$5.95, 204 pages

Biography of colorful life that involved intimate relations with the Northern Plains Indians and as a Superintendent of Indian Affairs. Illus., maps, biblio., index.

#### BUCKSKIN AND BLANKET DAYS: MEMOIRS OF A FRIEND OF THE INDIANS

Tibblis, Thomas Henry  
U of Neb. Pr., 1969  
Paper \$1.95, 336 pages

Reprint of memoirs of gun-toting, circuit riding preacher and newspaper editor who became a dedicated friend of the Sioux.

#### THE ARAPAHOES, OUR PEOPLE

Trenholm, Virginia C.  
U of Okla. Pr., 1970  
\$8.95, 375 pages

A history from prehistoric times to the present of a tribe overwhelmed by white man's culture but still clinging to some traditions in Wyoming. Illus., maps, biblio., index.

#### THE LAST DAYS OF THE SIOUX NATION

Utley, Robert M.  
Yale U Pr., 1963  
\$8.50, Paper \$2.45, 314 pages

A study of the Sioux when they first came to their reservation.

#### SITTING BULL: CHAMPION OF THE SIOUX, A BIOGRAPHY

Vestal, Stanley  
U of Okla. Pr. 1957  
\$6.95

The stirring account of the death throes of a mighty nation and its leader who became known as the man who killed Custer.



### THE COMANCHES: LORDS OF THE SOUTH PLAINS

Wallace, Ernest and Hoebel, E. Adamson

U of Okla. Pr., 1952

\$7.50

Recreation of the life of the bold, confident people who for three-quarters of a century dominated the prairies of the Southwest. Ends with the opening of the reservation to the white settlement in 1907.

### THE WARRIOR WHO KILLED CUSTER: THE PERSONAL NARRATIVE OF CHIEF JOSEPH WHITE BULL

White Bull, Chief Joseph

Howard, James H., editor

U of Neb. Pr., 1969

\$6.95, 84 pages

Writing in Dakota (Sioux) and using traditional pictographs, Chief White Bull describes hunts and battles in which he participated, including three accounts of the killing of Custer. Also included is a traditional winter count of the western Sioux, covering the years from 1764 to 1941.

### DAKOTA INDIAN LORE

Woodyard, Darrel

Naylor, 1968

\$3.95

(Grades 6-9) Chant-like legends portraying history and customs of the Indian tribe. Of interest to all ages. Sketches.

### EIGHTEEN SEVENTY-SEVEN: PLAINS INDIAN SKETCHBOOKS OF ZO-TOM & HOWLING WOLF

Zo-Tom & Howling Wolf

Northland, 1969

\$35.00

## G. CALIFORNIA

### TALES OF THE SEA FOAM

Brown, Lisette

Naturegraph, 1969

\$1.75

(Grades 6-12) A story of her 12-year-old daughter's friendship with northern California coastal Indians and the wisdom she learned.

### POMO INDIAN MYTHS & SOME OF THEIR SACRED MEANINGS

Clark, Cora & Williams, Texa B., editors

Brown Bk.

\$3.00

Pomo Indian priests in violation of strictest rules, have for the first time revealed their folklore and legends in an attempt to permanently record their culture. Chief Eagle Wing of the Karok Tribe of Pomo Indians says, "The authors have kept the stories of the Pomo Indians pure in every way. To my knowledge no other writers have ever done this."

#### FOG ISLAND

Falk, Elsa  
Follett, 1953  
PLB \$3.63  
(Grades 7 and up)

#### THE AUTOBIOGRAPHY OF DELPHINA CUERO: A DIEGUENO INDIAN

Cuero, Delphina  
Dawson's Book Shop, 1968  
\$10.00, 67 pages  
In the course of recording the struggle of a displaced Indian in modern society, Mrs. Cuero provides information about the traditional life of California Indians. Food gathering methods, hunting and fishing along the coastal regions, trade relations, leadership selection and role, ceremonial participation, and cultural change are discussed.

#### THE INLAND WHALE: NINE STORIES RETOLD FROM CALIFORNIA INDIAN LEGEND

Kroeber, Theodora  
U of Cal. Pr., 1959  
Paper \$1.95, 201 pages  
Folklore of California Indians told in compassionate stories of Indian women, in poetic style.

#### ISHI IN TWO WORLDS: A BIOGRAPHY OF THE LAST WILD INDIAN IN NORTH AMERICA

Kroeber, Theodora  
U of Cal. Pr., 1961  
\$6.95, Paper \$1.95, 255 pages  
Beautifully written, sympathetic account of a northern California Indian captured in 1911, who subsequently lived and worked in the Univ. of Calif. Museum of Anthropology.

#### ALMOST ANCESTORS: THE FIRST CALIFORNIANS

Kroeber, Theodora and Robert F. Heizer  
1970  
\$15.00, Sierra  
Paper \$3.95, Ballantine  
An examination of the western Indians as one who understood and lived in harmony with the primeval wilderness, as a lesson to the white man. 168 pages, 117 photos.

#### BAG OF BONES

Masson, Marcelle  
Naturegraph, 1966  
\$4.25, Paper \$1.95, 130 pages  
Legends of the Wintun Indians of Northern California, as told by one "Old One."

#### THE MODOCS AND THEIR WAR

Murray, Keith A.  
U of Okla. Pr., 1959  
\$6.50

True story of an obscure little war 1872-73 in which fewer than seventy desperate Modoc warriors out-fought vastly superior number of American soldiers, outwitted inept peace commissioners, and greatly embarrassed both the civil and military officials of Grant's administration.

#### CAPTAIN JACK: MODOC RENEGADE

Payne, Doris  
Binfords, 1938  
\$5.50, 271 pages  
Dramatic account of the Modoc War of 1872 and the great Modoc Chief who led it. Illus.

#### THE LIFE AND ADVENTURES OF JOAQUIN MURIETA, THE CELEBRATED CALIFORNIA BANDIT

Ridge, John Rollin  
U of Okla., Pr., 1955  
\$2.95, 159 pages  
This biography of Murieta describes the life and career of California's most legendary bandit.

#### MISSION TALES: STORIES OF THE HISTORIC CALIFORNIA MISSIONS

Roberts, Helen M.  
Pacific Books, 1962  
7 Vol.  
\$19.25 set

#### THE CALIFORNIA MISSIONS

Sunset editors  
Lane, 1964  
\$12.75, 322 pages  
A carefully documented pictorial history of the missions and their early influence. Large format.

#### THE INDIANS OF SOUTHERN CALIFORNIA

Underhill, Ruth  
Haskell  
Paper \$5.55  
The Indians first encountered by Fra Junipero Serra in his march up the Pacific coast--often mistakenly described as the most primitive of American Indians.

#### H. LATE ARRIVALS IN SOUTHWEST: NAVAHO AND APACHE

#### NAVAHOS HAVE FIVE FINGERS

Allen, T. D.  
U of Okla. Pr., 1963  
\$6.50  
(Ages 11-15) Story of a couple who lived for a year in Navajo country.

#### IN NAVAHO LAND

Armer, Laura Adams

McKay, 1962

\$3.95, 107 pages

An eloquent and warm appreciation for the Navajo and his land. Illus. by photos.

#### KILLER-OF-DEATH

Baker, Betty

Har-Row, 1963

\$3.95, PLB \$3.79

(Grades 7 and up) Story of the maturity of an Apache Indian in early Arizona.

#### GERONIMO: THE STORY OF HIS LIFE

Barrett, S. M., editor

1969

\$11.95, Garrett P.

\$6.95, Dutton

Paper \$1.25, Ballantine

Geronimo's own version of his leadership of the Apache against the whites, first published in 1906. Illus.

#### NAVAJO SAGA

Bennett, Kay & Russ

Naylor, 1969

\$6.95

(Grades 8 and up) Navaho-born Kay and her husband Russ report the free life of the Navajo in New Mexico mountains, then they recall the bitter details of the forced march to Bosque Redondo and the ensuing years of hardship.

#### KAIBAH: RECOLLECTIONS OF A NAVAJO GIRLHOOD

Bennett, Kay

Westernlore

\$7.50

A hogan view of Navajo life from 1928 through 1935 by a Navajo who lived in with intimate views of everyday life, attitudes, and beliefs. Deluxe format.

#### JIM WHITEWOLF: THE LIFE OF A KIOWA APACHE INDIAN

Brant, Charles S., editor

Dover, 1969

Paper \$1.75, 144 pages

The recorded memories of a 70-year-old Kiowa who lived through major changes in the adaptation of his tribe to the pressures of the 20th century society. Intro., map, index.

#### NAVAJO NATIVE DYES

Bryan, Nonabah G., and Young, Stella

Haskell

Paper \$.60

All of the best of the earlier Navajo rugs were colored with native dyes, obtained from the plants, the minerals, and other elements of Indian environment. Later, the traders introduced commercial dyes which were crudely brilliant. In recent years there has been a revival of the older



techniques--this book gives the formula for making such dyes. Mrs. Bryan, a native Navajo woman, was instructor in rug weaving at the time the book was written.

#### GRANDFATHER STORIES OF THE NAVAHO

Callaway, Sydney M., Witherspoon, Gary, and others

Navaho Curriculum Center, 1968

Paper \$2.25, 77 pages

(Grades 7 and up) The traditional stories and descriptive accounts, illustrated with numerous fine drawings and photographs, are called "Grandfather stories" because they are examples of the types that grandfather and other elderly Navahos have told for many generations--and still tell--to the children by evening firesides. The book holds great interest for all peoples--young and old, Indian and non-Indian.

#### BLACK MOUNTAIN BOY

Carlson, Vada and Witherspoon, Gary

Navaho Curriculum Center, 1968

Paper \$2.00

(Grades 7 and up) John Honie, a highly respected Navaho medicine man who lives today in the high country of Black Mountain on the Reservation, tells the story of his boyhood to boys and girls. The love of freedom and the warmth of abundant Navaho affection within the family distinguish this accurate, true-to-life story.

#### NAVAJO BIRD TALES

Chee, Hosteen Clah

Recorded by Franc Johnson Newcomb

Theo Pub House, 1970

PLB \$3.95

(Grades 3-9) Authentic Indian folk tales about the wild birds of Navajo land, Illus., by Navajo artist Na-Ton-Sa-Ka.

#### APACHE WARRIOR

Cooke, David C.

G & D, 1963

\$3.95

Grade 5-11

#### THE ENDURING NAVAHO

Gilpin, Laura

U of Texas Press, 1968

\$17.50

A photographic record of the surviving elements of the old life and the people's relation to their land as a tribute to the Navaho. 200 B & W, 22 color plates.

#### MYTHS AND TALES OF THE WHITE MOUNTAIN APACHE

Goodwin, G., editor

Kraus Repr.

\$10.00

#### PAINT THE WIND

Hannum, Alberta

Viking, 1958

\$5.00, 192 pages

Continuation of the story of Beatien Yazz told by the author in "Spin a Silver Dollar," with color illustrations by Yazz.

#### ALBUQUERQUE NAVAJOS

Hodge, William H.

U of Ariz. Pr., 1969

Paper \$4.00

Case histories of 275 adult Navajos in Albuquerque during the years of 1959-61 reveal how and why some Indians adjust while others fail miserably. Maps, tables.

#### NAVAJO BIOGRAPHIES

Hoffman, Virginia, and Johnson, Broderick H.

Navajo Curriculum Center, 1970

\$12.50, 342 pages

(Grades 7 and up) Biographies of 15 famous Navajo leaders.

#### ORAL ENGLISH AT ROUGH ROCK: A NEW PROGRAM FOR NAVAHO CHILDREN

Hoffman, Virginia

Navaho Curriculum Center, 1968

Paper \$1.50, 58 pages

Description of the English as a second language program at Rough Rock Demonstration School.

#### LIFE OF TOM HORN, GOVERNMENT SCOUT AND INTERPRETER, WRITTEN BY HIMSELF

Horn, Tom

Intro. by Dean Krakel

U of Okla. Pr.

\$2.95, 326 pages

The exciting life story of a man who served as a scout in rounding up Geronimo. Appendix.

#### NAVAJO WILDLANDS: AS LONG AS THE RIVER SHALL RUN

Jett, Stephen C.

Photoes by Philip Hyde

Hard cover \$25.00, Sierra

Paper \$3.95, Ballantine

A pictorial essay of Navajo land, not people, to underline the thesis that man must love and protect the natural land if he is to survive. Up-to-date road map of Navajo reservations. Illus., 72 color plates.

#### NAVAHO EDUCATION AT ROUGH ROCK

Johnson, Broderick H.

Navaho curriculum Center, 1968

Paper \$2.50, 212 pages

The illustrated documentation of the first two years of the Rough Rock demonstration school where breakthroughs in Indian education have been, and are continuing to be made.

#### DENETSOSIE

Johnson, Broderick H., editor  
Navaho Curriculum Center, 1969  
Paper \$1.50, 51 pages  
(Grades 7 and up) Biography of a Navaho medicine man and leader who lived from 1891 to 1969.

#### WHERE THE TWO CAME TO THEIR FATHER: A NAVAHO WAR CEREMONIAL

King, Jeff, narrator  
Recorded by Maud Oakes  
Princeton U Pr., 1944  
\$17.50, 85 pages  
First publication in 1944, describes blessings ceremonial based on creation myth. (Rev. 1969) 18 silkscreen prints.

#### WOLF BROTHER

Kjelgaard, Jim  
1957  
\$3.95, Holiday  
PLB \$2.67, Hale  
(Grades 6-12) The Indian side of the "Winning of the West" in the story of a young Apache outlaw of the 1880's. 189 pages.

#### THE NAVAHO

Kluckhohn, Clyde and Leighton, Dorothy C.  
Cloth \$5.00, Harvard U Pr.  
Paper \$1.50, Doubleday  
For the teacher, student and serious reader, a comprehensive study of the largest tribe of American Indians from archeological times to the present. Illus.

#### TO THE FOOT OF THE RAINBOW

Kluckhohn, Clyde  
Rio Grande, 1967  
\$7.00, 292 pages  
A narrative tale of 2500 miles exploration of horseback of Navajo land by the acknowledge authority of the tribe. First published in 1926.

#### SON OF OLD MAN HAT: A NAVAHO AUTOBIOGRAPHY

Left Handed and Dyk, Walter  
U of Neb. Pr., 1967  
Paper \$1.95, 392 pages  
Reprint of classic autobiography of a Navajo from childhood to maturity.

#### THE TROUBLE AT ROUND ROCK

Left-Handed Mexican Clansman and others  
Trans. by Robert Young and William Morgan  
Haskell  
Paper \$.55  
For older students and adults.

#### A NAVAJO SKETCHBOOK

Lockett, Clay, editor

Illus. by Don Perceval

Northland

\$14.50, 98 pages

A record of Navajo life in sketches and text by two men who have been intimate observers of the tribe for many years. 187 illus., 13 full color.

#### NAVAJO LEGENDS

Matthews, W.

Kraus Repr.

\$12.00

#### MIRACLE HILL

Mitchell, Emerson Blackhorse and T. D. Allen

U of Okla. Pr., 1967

\$5.95, 272 pages

A Navajo-eye view of his early life on reservation and the challenge of the pull of two cultures that offers rare experience in communication. Illus., index.

#### NAVAHO NEIGHBORS

Newcomb, Franc Johnson

U of Okla. Pr., 1966

\$5.95, 256 pages

Penetrating recollection of Navajo ways observed in 25 years of operation of trading post on Navaho reservation. Illus., index.

#### HOSTEEN KLAH: NAVAHO MEDICINE MAN AND SAND PAINTER

Newcomb, Franc Johnson

U of Okla. Pr., 1964

\$5.95, 246 pages

A sympathetic biography told by a personal friend of an acknowledged master Navaho medicine man who documented his sandpaintings for posterity, which now form the major collection of the Museum of Navajo Ceremonial Art at Santa Fe. Illus., map, biblio., index.

#### DIRTY BOY: A JICARILIA TALE OF RAID AND WAR

Opler, M. E.

Kraus Repr., 1938

\$3.00

#### MYTHS AND TALES OF THE CHIRICAHUA APACHE INDIANS

Opler, M. E.

Kraus Repr.

\$7.50

#### MYTHS & LEGENDS OF THE LIPAN APACHE INDIANS

Opler, M. E.

Kraus Repr.

\$10.00



## FORMAL EDUCATION & CULTURE CHANGE: A MODERN APACHE INDIAN COMMUNITY & GOVERNMENT EDUCATION PROGRAMS

Parmee, Edward

U of Ariz. Pr., 1968

\$5.00, 144 pages

Points up to the problem arising when changes are imposed on a people who are unprepared to meet the consequences.

## NAVAJO INDIANS TODAY

Robinson, Dorthy F.

Naylor, 1969

\$3.95

(Grades 7-12) Early Navajo highlands and modern accomplishments of tribe in education and adapting to challenge of life today. Photos.

## COYOTE STORIES OF THE NAVAHO PEOPLE

Roessel, Robert A., Jr., and Platero, Dillon

Navaho Curriculum Center, 1968

\$3.50, 141 pages

(Grades 7 and up) These stories, collected in the field in 1968 from elderly medicine men and other story tellers, are narratives which have been transmitted orally from one generation of Navahos to the next after darkness has fallen and the winter fires are fully kindled to warm the hogans for the night. They are cautionary tales told with humor and perceptiveness regarding the pitfalls of human nature. They express, enhance and enforce the morals and norms of Navajo society.

## INDIAN COMMUNITIES IN ACTION

Roessel, Robert A., Jr.

Ariz. St. U, 1967

\$2.00

The story of several different community development efforts among Indian communities in the Southwest. Roessel was the principle community developer in two of the examples.

## THE MESCALERO APACHES

Sonnichsen, Charles L.

U of Okla. Pr., 1958

\$6.95

The story from their point of view of a "less-war-like" Apache group whose character was molded by the fierceness with which they fought their enemies.

## NAVAJOS

Terrell, John U.

Weybright, 1970

\$7.95

## HERE COME THE NAVAHO

Underhill, Ruth

Haskell

Paper \$1.50

(High School) A history of the Navaho people and their adaptation to changing conditions since their first appearance in the southwest.

## THE NAVAHOS

Underhill, Ruth M.  
U of Okla. Pr., 1967  
\$5.95, 315 pages

Once the scourge of the Southwest and now the most populous of Indian tribes, the Navajos receive a full telling of their history and the direction of their destiny. Illus., biblio.

## TAPESTRIES IN SAND: THE SPIRIT OF INDIAN SANDPAINTING

Villasenor, David  
Naturegraph, 1966  
Paper \$2.95, 112 pages

The author who has learned sandpainting from Navajo Medicine men, writes about this ancient art and its meaning.

## GOD SPEAKS NAVAJO

Wallis, Ethel E.  
Har - Row, 1968  
\$4.95

## BEAUTYWAY: A NAVAHO CEREMONIAL

Wyman, Leland C., editor  
Princeton U Pr., 1957  
\$10.00, 218 pages

Myth recorded and translated by Father Bernard Haile, with variant myth recorded by Maud Oakes, and 16 sandpaintings; original Navajo text in jacket pocket. Illus., map.

## NAVAHO HISTORICAL SELECTIONS

Young, Robert W., and Morgan, William  
Haskell, 1954  
Paper \$1.00, 209 pages

A collection of stories and articles, written by Navajos, records events from the past and also gives Navajo attitudes and reactions to historic events. Navajo and English texts are provided.

## I. SOUTHWESTERN AGRICULTURISTS

### ZUNI MYTHOLOGY

Benedict, Ruth  
AMS Pr., 1969  
\$25.00 each, \$47.50 set  
2 Vol.

### TARAHUMARA INDIANS

Cassel, Jonathon F.  
Naylor, 1969  
\$6.95

(Grades 7 and up) Not three hundred miles south of El Paso, the isolated Tarahumara Indians run down game and farm corn in their rugged Sierra Madre Canyons. An experienced observer of primitive, the author braved the harsh terrain to unravel the secrets of these "lost" people.

## PUEBLO INDIANS OF THE SOUTHWEST

Dozier, Edward P.

HR & W, 1970

Paper \$3.95, 192 pages

An historical and cultural account of approximately twenty Pueblo Indian villages in the Southwest from their origins to the present--told from the Indian point of view.

## YAQUI MYTHS AND LEGENDS

Giddings, Ruth Warner

U of Ariz. Pr., 1959

\$3.95, Paper \$1.50, 180 pages

Sixty-one tales narrated by Yaquis reflect the tribe's sense of sacred and material value of their land, antiquity and uniqueness of their customs. Illus.

## THE KACHINAS ARE COMING

Hodge, Gene Meany

Northland, 1967

\$14.50, 129 pages

Reprinting of award winning collection of Pueblo folk tales and myths of 1936. 18 color plates.

## HIGHLIGHTS OF PUEBLOLAND

Jones, Louis Thomas

Naylor, 1968

\$4.95

(Grades 6-9) Description of the spirit of the Pueblos as exemplified in their crafts and ceremonials. Illus., biblio., index, footnotes.

## MARIA: THE POTTER OF SAN ILDEFONSO

Marriott, Alice

U of Okla. Pr., 1948

\$5.95

Maria Martinez and her husband, Julian, revived the ancient craft of pottery-making and stimulated interest in Southwestern Pueblo pottery among both white and Indians.

## RUNNER IN THE SUN

McNickle, D'Arcy

HR & W, 1954

PLB \$3.27

(Grades 7-9) Story of a 16-year-old cliff-dweller boy.

## BLUE GOD: AN EPIC OF MESA VERDE

Mertins, Louis

Ritchie, 1968

\$7.50

TRUTH OF A HOPI: STORIES RELATING TO THE ORIGIN, MYTHS, AND  
CLAN HISTORIES OF THE HOPI

Nequatewa, Edmund

Northland Press, 1967

Paper \$2.00, 136 pages

This reprint of a 1936 edition contains stories from Hopi tradition, myth, and history. The sacred beliefs, wanderings and trials of a group of Hopi clans are also recounted.

HOPIS: PORTRAIT OF A DESERT PEOPLE

O'Kane, Walter C.

U of Okla. Pr., 1953

\$8.95

Beautiful color plates, portraits of representative Hopis by the author complement a brief, warm, anecdotal sketch of these Indians of our Southwest.

PROJECT HEAD START IN AN INDIAN COMMUNITY

Ortiz, Alfonso

ERIC Documents (Refer to book No. ED. 014 329), 1965

\$3.60

Dr. Ortiz discusses the influence of historical, social and cultural factors upon the early learning processes of the San Juan Pueblo Indian children as related to the conduct of Head Start Programs.

TEWA TALES

Parsons, Elsie W., editor

Kraus Repr.

\$12.00

TAOS TALES

Parsons, Elsie W., editor

Kraus Repr.

\$9.00

ANGEL TO THE PAPAGOS

Poe, Charlise

Naylor, 1964

\$4.95, 159 pages

(Grades 7-12) A warm-hearted story of the Arizona Papagos. Told through the adventure of six-foot Goldie Richmond who has lived on their reservation for 35 years, teaching them and learning from them. Illus.

ARROWS OVER TEXAS

Reading, Robert S.

Naylor, 1960

\$5.95

(Grades 7 and up) A wealth of information on early Indian culture. Illustrated with sketches and photos.

TAOS PUEBLO

Reno, Philip

Swallow

Paper \$1.00

Well illustrated account of history and customs of Southwest's famed storied Pueblo.



## REVOLT ALONG THE RIO GRANDE

Ryan, J. C.

Naylor

\$4.95

(Grades 7 and up) A stirring record of the revolt of the Pueblo Indians against the Spaniards' Rio Grande empire in 1680..... bringing historical perspective and understanding to the story of the revolt and the reasons for it. Line drawings.

## PIMA INDIAN LEGENDS

Shaw, Anna Moore

U of Ariz. Pr., 1968

Paper \$2.50, 14 pages

Mrs. Shaw relates stories heard from her parents and grandparents, and combines ancient Pima history with more current happenings.

## SUN CHIEF, THE AUTOBIOGRAPHY OF A HOPI INDIAN

Simmons, Leo. W., editor

Yale U Pr., 1942

\$10.00, Paper \$3.45

A frank--and occasionally racy--first person accounting by a Hopi trained in two cultures gives insight into contrasting moral values. Illus., index.

## THE RAMAH NAVAJOS

Son of Former Many Beads

Robert W. Young and William Morgan, editors

Haskell, 1967

Paper \$.10, 17 pages

This booklet is one of a series of bilingual brochures; it deals with matters of historical significance to the Navajo, and discusses the development of the land problems of the Navajo in the Ramah (New Mexico) area.

## HOPI WAY

Thompson, Laura & Joseph, Alice

Russell, 1944

\$8.50

## ME AND MINE: THE LIFE STORY OF HELEN SEKAQUAPTEWA

Udall, Louise, editor

U of Ariz. Pr., 1968

Paper \$3.95, 262 pages

This autobiographical narrative describes the way a Hopi woman was able to build a rewarding life by combing the best that the white and Hopi worlds have to offer.

## PUEBLO CRAFTS

Underhill, Ruth

Haskell

Paper \$.75

The only popular collection of all that is known about the crafts of one of the most colorful Indian groups in the USA--people who still make some of the most beautiful pottery in the world. Tells how to distinguish pottery and weaving types.

## THE PAPAGO INDIANS OF ARIZONA AND THEIR RELATIVES THE PIMA

Underhill, Ruth

Haskell

Paper \$.55

Dwellers in the Southern desert area who never fought the whites-and who have always been self-supporting in the face of great adversities of nature.

## PEOPLE OF THE CRIMSON EVENING

Underhill, Ruth

Haskell

Paper \$1.10

A story of Papago life before the coming of the white man.

## WORK-A-DAY LIFE OF THE PUEBLOS

Underhill, Ruth

Haskell

Paper \$1.00

The only North American Indians who lived in villages of stone and adobe houses, and were farmers long before the coming of the Spanish.

## AUTOBIOGRAPHY OF A PAPAGO WOMAN

Underhill, Ruth M.

Kraus Repr., 1936

Paper \$3.00

## BOOK OF THE HOPI

Waters, Frank

\$12.50, Viking Pr.

Paper \$1.25, Ballantine

(HS reading) A noted author recounts the first revelation of the Hopi's historical and religious world view from information voluntarily given by 30 leaders. A history of the Hopi, a description of their ceremonialism, and its underlying meaning. 337 pages, illus., glossary.

## PUMPKIN SEED POINT

Waters, Frank

Swallow, 1969

\$6.00, 175 pages

Autobiographical account of the Hopis that gives a revelation of Indian thought and character.

## THE MAN WHO KILLED THE DEER

Waters, Frank

\$12.50, Northland

Paper \$2.50, Swallow

Novel of Pueblo sin and redemption, accurately interpreting morals of the Indian.

## A PIMA REMEMBERS

Webb, George

U of Ariz. Pr., 1959

\$3.00, 126 pages

The long ago memories of a traditional Pima life by an aging tribesman. Illus.

## J. GREAT BASIN AND THE PLATEAU

### THE CLAWS OF THE HAWK

Bailey, Paul

Westerlore, 1966

\$5.95, 358 pages

A fictionalized but authentic biography of the enigmatic and dreaded Ute War Chief who was scourge of the Rockies; told through Indian eyes.

### I WILL FIGHT NO MORE FOREVER

Beal, Merrill D.

U of Wash. Pr.

\$6.95, Paper \$2.95, 384 pages

Story of heroic Chief Joseph of the Nez Perce enriched with new material from eyewitness accounts and official documents. Illus., maps, notes, biblio., index.

### SOME VIEWS FROM INDIAN COUNTRY

Bigart, Robert, editor

Montana Business Quarterly, 1970

Paper \$1.00

Special issue of the *Montana Business Quarterly*. Includes a selection of articles giving background information on the economic and educational condition of Montana Indians as well as contributions from Indians involved in different areas of Indian affairs in the State.

### WHEN THE LEGENDS DIE

Borland, Hal

1963

\$4.95, Lippincott

Paper \$.75, Bantam

(Grades 10 and up) A Ute raised in the traditional way finds bitterness and eventual peace in his painful confrontation with civilization. Fiction, 288 pages.

### THE JESUITS AND THE INDIAN WARS OF THE NORTHWEST

Burns, Robert Ignatius, S.J.

Yale U Pr., 1966

\$12.50

Illumination of the collision of the Indian and white man in the Northwest and the role of the Jesuits in seeking peace in mid-nineteenth century.

### INDIAN LEGENDS FROM THE NORTHERN ROCKIES

Clark, Ella E.

U of Okla. Pr., 1966

\$7.95, 378 pages

Legends, myths, folk-tales, historical traditions of 12 tribes who lived in present states of Idaho, Montana and Wyoming. Illus., biblio., index.

#### ADVENTURES ON THE COLUMBIA RIVER

Cox, Ross

Binfords

\$3.00, 125 pages

Source book material from Hudson's Bay Company records that reveal experiences with Indians, describes their customs. Reprint and digest of original 1831 2-vol. edition. Photographs.

#### TENDROY, CHIEF OF THE LEMHIS

Crowder, David L.

Caxton, 1969

\$2.75

Chief of an Idaho tribe, famed for his fighting prowess but fondly remembered as an advocate and agent of peace between his people and white settlers.

#### SACAJAWEA OF THE SHOSHONES

Emmons, Della Gould

Binfords, 1955

\$5.50, 320 pages

Behind-the-scenes narrative of the Indian woman who led the Lewis and Clark Expedition. Illus.

#### NEVADA INDIANS SPEAK

Forbes, Jack D.

U of Nev. Pr., 1967

\$5.75, 293 pages

Collection of first-person statements by Indians giving views on encounters and dealings with whites which started Indians down path of disillusionment with sometimes bitter indictment of federal supervision. Illus.

#### SACAJAWEA: THE GIRL NOBODY KNOWS

Frazier, Neta Lohnes

McKay, 1967

\$3.95, 192 pages

(Grades 10-12) Factual biography of the Indian woman who guided the Lewis and Clark expedition.

#### TOUGH TRIP THROUGH PARADISE: 1878-1879

Garcia, Andrew

Edited by Bennett H. Stein

Ballantine, 1968

Paper \$ .95, 464 pages

First-person account of true adventures and experiences of a white man who lived with Nez Perce on Montana frontier. Illus., maps.

#### INDIANS OF THE GREAT BASIN AND PLATEAU

Haines, Francis

Putnam, 1969

\$4.00

(Grades 7-11)



#### SACAJAWEA

Hebard, Grace Raymond  
A. H. Clark, 1967  
\$12.50

The biography of Sacajawea, as a guide and interpreter of the Lewis and Clark Expedition, with an account of Charles Chaebonneau, and of Jean Bebtiste, the expedition papoose.

#### SAGE OF CHIEF JOSEPH

Howard, Helen Addison and McGrath, Dan L.  
U of Neb. Pr., 1964  
\$6.00, Paper \$2.25, 368 pages

A biography of the great warrior, statesman, and counselor of the Nez Perce tribe.

#### FLATHEAD AND KOOTENAY

Johnson, Olga W.  
A. H. Clark, 1970  
\$13.50, 302 pages

Full-scale history of lesser known tribes who still inhabit international Northwest, their customs, ceremonialism, ecology, their relations with whites. Illus., biblio., index, lim. ed.

#### THE NEZ PERCE INDIANS AND THE OPENING OF THE NORTHWEST

Josephy, Alvin M., Jr.  
Yale U Pr., 1965  
\$15.00

The history of the Northwest and its turbulent confrontation with the whites.

#### CRAZY WEATHER

McNichols, Charles L.  
U of Neb. Pr., 1967  
Paper \$1.65

An illustration of Mojave culture in adventures of a White and Indian boy.

#### RIDERS FROM THE WEST

Kastner, George C.  
Binfords  
\$3.00

An epic poem about the four Indians who went from the Nez Perce country in 1831 to St. Louis in search of the white man's book of Heaven. For pageant and choral reading.

#### LEGEND OF HORN MOUNTAIN

O'Connor, William  
Criterion, 1970  
\$3.95

(Grades 7 and up) A city boy's dangerous run-in with criminals selling heroin to young Indians leads to his adoption by the Nez Perce and the fulfillment of an old Montana legend.

#### NEZ PERCE TEXTS

Phinney, Archie  
AMS Pr., 1969  
\$24.50

#### WILDERNESS KINGDOM: INDIAN LIFE IN THE ROCKY MOUNTAINS, 1839-1849

Point, Father Nicholas  
HR & W, 1967  
\$17.95

Point was an early Catholic missionary to the Indians of the northern Rockies and this is his journal and paintings.

#### JOSEPH: CHIEF OF THE NEZ PERCE

Pollock, Dean  
Binfords, 1950  
\$3.00, 64 pages

(Grades 7-9) Well illustrated story of the last of the great Indian chiefs. Large format.

#### HISTORICAL SKETCH OF THE FLATHEAD INDIAN NATION

Ronan, Peter  
Ross, 1965  
\$4.95, 180 pages

Reprint of 1890 original edition with new introduction by Michael Kennedy, director of Montana Historical Society. Index.

#### LIFE IN THE FAR WEST

Ruxton, George Frederick  
U of Okla. Pr., 1951  
\$6.95

An authentic tale of the Mountain Men in the Far West of the 1840's by a young Englishman who shared the adventurous life.

#### THE BEAVER MEN

Sandoz, Mari  
Hastings  
\$5.95, 335 pages

The spearheads of empire who probed the interior mysteries of the continent and the Indians they met. Notes, biblio., index, illus.

#### KARNEE: A PAIUTE NARRATIVE

Scott, Lalla, editor  
U of Nev. Pr., 1966  
\$5.25, 149 pages

Rare personal chronicle by mixed-breed Annie Lowry who lived with Paiutes along Humboldt river that depicts clash of the cultures, with annotation of actual material.

#### LIFE, LETTERS, & TRAVELS, 1801-1873

Smet, Pierre-Jean de  
Kraus Repr., 1905  
\$49.50

2 Vol.

The writings of Pierre Jean de Smet, the Jesuit missionary who was active in the Northern Rocky Mountain region and widely respected among the Indians.

#### NEW INDIAN SKETCHES

Smet, Pierre-Jean de

Shorey, 1904

\$8.50

The experiences of a pioneer Catholic missionary to the northern Rocky Mountain Indians.

#### WORLD OF WAKARA

Sonne, Conway B.

Naylor, 1962

\$4.95

(Grades 9 and up) A documented analysis of Wakara, Ute Chieftain, and his opposite number, Brigham Young, in a turbulent period of Western history. Pen and ink sketches, biblio., index, footnotes.

#### BLACK ROBE: THE LIFE OF PIERRE-JEAN DE SMET, MISSIONARY EXPLORER AND PIONEER

Terrell, John Upton

Doubleday, 1964

\$4.95

Biography of Father de Smet, known to the Indians of America as "Black Robe."

#### THE NORTHERN PAIUTE INDIANS

Underhill, Ruth

Haskell

Paper \$ .60

The story of the first inhabitants of the great basin of Eastern California and Nevada. The Indians who did the most with the least.

#### K. PACIFIC NORTHWEST: POTLATCH-GIVERS

#### UNCOMMON CONTROVERSY: FISHING RIGHTS OF THE MUCKLESHOOT PUYALLUP & NIQUEALLY INDIANS

American Friends Service Committee

U of Wash. Pr., 1970

\$5.95, Paper \$2.50

The Indian side of the conflict over salmon fishing rights in Washington.

#### INDIAN MYTHS OF THE NORTHWEST

Bagley, Clarence

Shorey, 1930

\$8.50

#### BRIDGE OF THE GODS

Balch, Frederic Homer

Binfords

\$5.00, 304 pages

Oregon's great classic Indian romance that tells much authentic early history in a love story of a white missionary and an Indian girl.

KWAKIUTL TALES

Boaden, James  
AMS Pr., 1910  
\$27.50

KWAKIUTL TALES

Boas, Franz, editor  
AMS Pr., 1969  
\$18.00 ea \$34.00 set  
2 Vol.

FOLK-TALES OF SALISHAN & SAPHAPTIN TRIBES

Boas, Franz, editor  
Kraus Repr.  
\$9.00

THE WILD NORTHLAND: BEING THE STORY OF A WINTER JOURNEY WITH  
DOGS ACROSS NORTHERN NORTH AMERICA

Butler, W.F.  
C.E. Tuttle, 1968  
\$5.00, 408 pages  
Reprint of 1873 account of journey through northern British Columbia and  
encounters with Indians and woodsmen. Illus., map, appen.

INDIAN LEGENDS OF THE PACIFIC NORTHWEST

Clark, Ella E.  
U of Cal. Pr., 1953  
Paper \$1.95, 225 pages  
A collection of stories concerning natural phenomena and geographical features  
of the Pacific Northwest that represent the beliefs and legends of the people. It  
also considers local settings and their legends and tales.

TOTEM TALES

Crane, Warren  
Shorey, 1932  
Ring binding \$4.00

INDIANS OF THE NORTHWEST COAST

Drucker, Philip  
Natural History, 1955  
Paper, \$1.95  
A vivid recreation of the life and civilization of the Indians who lived from  
southern Alaska to north California. Illus., biblio., index.

TRADITIONS OF THE QUINAULT INDIANS--EXTRACTS

Farrand, Liningston  
Shorey, 1902  
Ring binding, \$4.00



#### SMOKE FROM THEIR FIRES: THE LIFE OF KWAKIUTL CHIEF

Ford, Clelan S.

Shoe String, 1968

\$6.50, 248 pages

A complete sketch of the tribal culture in the life history of a Kwakiutl. Illus.

#### NEHALWM TILLAMOOK TALES

Jacobs, Elizabeth D., and Melville, editors

U of Ore. Bks., 1959

Paper \$3.00, 175 pages

Sixty folk tales dictated in 1934 by tribal member, some of which have their versions in other tribes.

#### NORTHWEST SAHAPTIN TEXAS

Jacobs, Melville, editor

U of Wash. Pr., 1929

Paper \$2.50, 77 pages

Thirteen traditional folk tales narrated by Mr. Joe Hunt recall the customs and mythology of Klikitat culture. Both Klikitat and English texts provided (northwest United States).

#### STRUGGLE FOR SURVIVAL: INDIAN CULTURES & THE PROTESTANT ETHIC IN BRITISH COLUMBIA

LaViolette, Forrest E.

U of Toronto Pr., 1961

\$6.50

#### SPRUCE ROOT BASKETRY OF THE ALASKA TLINGIT

Paul, Frances

Haskell

Paper \$.55

The decorative designs used by the Indians of Southwest Alaska and the Pacific Northwest were the most original on the North American continent. Many of the crafts in which these designs were used are fast disappearing. A unique portfolio of Tlingit designs.

#### HALF-SUN ON THE COLUMBIA: A BIOGRAPHY OF CHIEF MOSES

Ruby, Robert H., and Brown, John A.

U of Okla. Pr., 1965

\$7.50

A biography of Chief Moses of the Salis-speaking people is written largely upon the history of the Pacific Northwest.

#### GUESTS NEVER LEAVE HUNGRY: THE AUTOBIOGRAPHY OF JAMES SEWID, A KWAKITUL INDIAN

Sewid, James

Spradley, James P., editor

Yale U Pr., 1969

\$10.00

James Sewid, born into hereditary leadership of the Kwakiutl in 1910 tells his life story that reflects the bewildering changes faced by his tribe and its individuals. Illus.

## LUMMI INDIANS OF NORTHWEST WASHINGTON

Stern, Bernhard J.

AMS Pr., 1969

\$8.50

## THE KALMATH TRIBE: A PEOPLE AND THEIR RESERVATION

Stern, Theodore

U of Wash. Pr., 1965

\$7.50, 372 pages

A study of a terminated tribe that appraises administration by the government of a reservation system, and the problems of termination with conclusions that may serve as guide lines for others. Illus., maps.

## INDIANS OF THE PACIFIC NORTHWEST

Underhill, Ruth

Haskell

Paper \$1.30

(HS reading) In the early days, the richest people in North America were the Indians of the Northwest Coast. Many different tribes lived here-and when the whites came, they had less time than any other Indian people to adapt-or die, and many many adapted. A thrilling story.

## L. OTHER GROUPS: ESKIMO, ETC.

### BOOK OF THE ESKIMOS

Frecuhen, Peter

Fawcett-World, 1966

Paper \$.95

Famed explorer gives fascinating closeup of the people who live at top of continent.

### THE NEW PEOPLE

Iglauer, Edith

Doubleday, 1966

\$4.50

The story of how the Eskimo has been brought into our time through the successful development of working cooperatives that have helped save them from extinction. Illus.

### THE PEOPLE OF THE TWILIGHT

Jenness, Diamond

U of Chicago Pr., 1959

Paper \$1.95, 252 pages

An ethnologist's story of his two years among the Eskimos of the Arctic Coast of Canada. Illus.

### LIFE OF THE COPPER ESKIMO

Jenness, Diamond

Johnson Repr., 1922

\$13.50

## PEOPLE OF THE DEER

Mowat, Farley

1952

Paper \$.75, Pyramid Books

\$5.95, Little

Sixty years ago, the Ihalmiut--the inland Eskimos of Canada's Great Barrens--numbered two thousand. This book tells the story of the destruction of these "People of the Deer" and their way of life.

## GIVE OR TAKE A CENTURY: THE STORY OF AN ESKIMO FAMILY

Senungetuk, Joseph

Indian Historian Press, 1971

\$6.00, 120 pages

The author tells the history of an Eskimo family in Alaska as they moved from a century which was filled with the customs, traditions, and life ways of an ancient time into a new century in which the people are confronted and confused by the mores, social life, and technology of a different culture.

## M. CONTEMPORARY INDIAN AFFAIRS

### ALMOST WHITE

Berry, Brewston

Macmillan, 1969

Paper \$1.25

A story of the many groups of Eastern Indians who are not recognized by the federal government and largely absorbed by the white and black American population.

### STATISTICS CONCERNING INDIAN EDUCATION

Bureau of Indian Affairs

Haskell: Published annually

Free

Statistical summary of Indian students and places of enrollment. Concerned primarily with students towards which the BIA has a legal responsibility.

### THREE MAPS OF INDIAN COUNTRY

Bureau of Indian Affairs

Haskell

Free

### OUR BROTHER'S KEEPER: THE INDIAN IN WHITE AMERICA

Cahn, Edgar S., editor

World Pub., 1969

\$5.95, Paper \$2.95, 298 pages

An indictment of America's historical treatment of the native Indian, a recounting of his miseries, a tribute to his survival, and documented charge of failure against the BIA. Illus.

### CUSTER DIED FOR YOUR SINS

Deloria, Vine, Jr.

1969

\$5.95, Macmillan

Paper \$1.25, Avon, 288 pages

An angry polemic softened by ironic humor by a Standing Rock Sioux who claims Indians want separation but also the rights granted them by treaties.

#### WE TALK, YOU LISTEN: NEW TRIBES, NEW TURF

Deloria, Vine, Jr.

Macmillan, 1970

\$5.95

An interesting book of the problems of American society which discusses what white America can learn from the Indian. Gives the view point of an American Indian on present day problems.

#### SCHOLARSHIPS FOR AMERICAN INDIAN YOUTH

Finley, Amanda H.

Haskell, 1970

Free

#### DEVELOPMENT OF INDIAN RESOURCES

Hough, Henry W.

Green Mountain, 1967

\$4.50, Paper \$2.50, 286 pages

Manual for tribal leaders published by Indian Community Action program and National Congress of American Indians. Illus.

#### YOUNG RED FLICKER

Issler, Anne Roller

McKay, 1968

\$3.75, PLB \$3.44, 154 pages

(Grades 7 to 9) The troubled adjustment of an Indian teenager to the inherent conflicts and challenges of today's America. Fiction.

#### SCHOOL AT MOPASS: A PROBLEM IN IDENTITY

King, Richard A.

HR & W, 1967

Paper \$2.25

#### THE AMERICAN INDIAN TODAY

Levine, Stuart and Lurie, Nancy O., editors

1967

\$12.00, E. Edwards

Paper \$1.95, Penquin

Collection of 13 articles by Indian and white anthropologists and educators probing conditions of contemporary Indian life.

#### REFORMERS AND THE AMERICAN INDIAN

Mardock, Robert W.

U of Mo. Pr., 1970

\$8.50



#### HOUSE MADE OF DAWN

Momaday, N. Scott

1969

Paper \$.95, NAL

\$4.95, Har - Row

Pulitzer Prize novel by distinguished Kiowa of a young Indian torn by the contradictions between ancient ways of the tribe and the modern world. 244 pages, illus. by Al Momaday.

#### THE RIGHT TO BE INDIAN

Schusky, Ernest

Indian Historian Press, 1970

Paper \$2.00

Reprinting of a pioneer study of Indian civil rights problems.

#### ISSUES FOR THE SEVENTIES: CANADA'S INDIANS

Sheffe, Norman, editor

McGraw-Hill Company of Canada, 1970

Paper \$1.75

A book of readings about the civil rights problems of Canada's Indian, Eskimo, and Metis population.

#### THE NEW INDIANS

Stan, Steiner

1968

\$7.95, Har - Row

Paper \$2.45, Dell

An in-depth analysis of the younger, college-educated Indian, impatient with old traditions but distrustful of American society and growing signs of a "Red Power" movement to be reckoned with. 348 pages, illus., biblio., index, append.

#### FROM FEATHER, BLANKET & TEEPEE: THE INDIANS' FIGHT FOR SURVIVAL

Trotter, George A

Brown Bk.

\$3.50

Authoratively written from direct, first-hand knowledge. A comprehensive survey of the situation written by a man, formerly in the Indian service, who knows it intimately through 30 years of associating with Indians on reservations in the Southwest.

### N. GOVERNMENT INDIAN POLICY

#### INDIAN FOE, INDIAN FRIEND

Archer, Jules

Macmillan, 1970

\$4.95, 196 pages

(Grades 7-12) A record of American callousness toward the Indian told in the life story of Lt. Gen. William Harney (1800-1876) who spent fruitless years trying to convince the government to treat them fairly. Illus.

#### THE INDIAN: AMERICA'S UNFINISHED BUSINESS

Brophy, William & Aberle, Sophie

U of Okla. Pr., 1966

\$6.95, 302 pages

Report on the Rights, Liberties, and Responsibilities of the American Indian. Gathering of views of many experts, first such study since Merriam Survey report in 1928. Illus., maps, index.

#### THE UNJUST SOCIETY: THE TRAGEDY OF CANADA'S INDIANS

Cardinal, Harold

M.G. Hurtig, 1969

\$5.95, Paper \$2.75

An angry reaction to Canadian Indian policy by a young Cree who has become widely respected among Canadian Indians.

#### AND STILL THE WATERS RUN

Debo, Angie

Gordian, 1940

\$9.00

Discusses American Indian policy and Indian-white dealings.

#### THE MOVEMENT FOR INDIAN ASSIMILATION, 1860-1890

Fritz, Henry E.

U of Penn. Pr., 1963

\$9.00, 244 pages

The book deals with the federal Indian policy during the period following the Civil War.

#### MATTHEW ELLIOTT, BRITISH INDIAN AGENT

Horsman, Reginald

Wayne St. U. Pr., 1964

\$9.95, 250 pages

Biography of Matthew Elliott, British Indian Agent and his life among the Indians before the 1812 war and the drive of the American Frontier in Ohio. It describes his fights with Indian allies against American Indians.

#### EXPANSION AND AMERICAN INDIAN POLICY, 1783-1812

Horsman, Reginald

Mich. St. U Pr., 1967

\$5.75, 208 pages

An early history concerning the formation and practice of new policies concerning the acquisition of land by the New Americans from the Indians. It also studies the Americans disregard toward the rights of Indians and their lands.

#### CENTURY OF DISHONOR

Jackson, Helen Hunt

\$10.00, Ross

\$16.50, Scholarly

Paper \$3.25, Har - Row

Carefully documented critique of the treatment of the Mission Indians of California by the white man and his governments. An influential part of the movement for Indian service reform in the 1870's which resulted in the Dawes Act of 1883.

THE TREATY OF MEDICINE LODGE: THE STORY OF THE GREAT TREATY COUNCIL AS TOLD BY EYE-WITNESSES

Jones, Douglas C.

U of Okla. Pr., 1966

\$6.95, 235 pages

A history and analysis of the treaty that was the beginning of a system that would confine the Indian to reservations and start a program of civilizing the tribes.

UNCLE SAM'S STEPCHILDREN: THE REFORMATION OF UNITED STATES INDIAN POLICY 1865-1887

Priest, Loring Benson

Octagon, 1967

\$9.00

Covers American Indian Policy up till the Dawes Act reform.

AMERICAN INDIAN POLICY IN THE FORMATIVE YEARS: THE INDIAN TRADE AND INTERCOURSE ACTS 1790-1834

Prucha, Francis Paul

1962

\$6.75, Harvard U Pr.

Paper \$1.95, U of Neb. Pr.

Full account of frequently misunderstood events from first federal Indian law of 1790 to the definitive laws of 1834.

O. INDIAN ART AND WRITING

INDIAN TALES

Angulo, Jaime de

Hill and Wang, 1953

Paper \$1.95

Fascinating Indian tales of many tribes that also provide insight into wisdom and humor of the Indian, of equal interest of adults and children.

PRE-COLUMBIAN ART & LATER INDIAN TRIBAL ARTS

Anton, Ferdinand and Dockstader, Frederick J.

Abrams, 1968

\$7.95

I HAVE SPOKEN: AMERICAN HISTORY THROUGH THE VOICES OF THE INDIANS

Armstrong, Virginia Irving, editor

Swallow, 1971

\$6.00, Paper \$2.95, 206 pages

A collection of American Indian oratory from the 17th to the 20th century, concentrating on speeches focusing around Indian-white relationships, especially treaty-making negotiations.

#### AMERICAN INDIAN PROSE AND POETRY

Astrov, Margot, editor

Putnam, 1962

Paper \$2.45

Two introductory chapters by the author are followed by translated North, Central and South American Indian songs, speeches, prayers, myths, and personal narratives.

#### THE MAGIC WORLD: AMERICAN INDIAN SONGS AND POEMS

Brandon, William

Morrow, 1971

\$6.00, paper price not set

A new collection of North American Indian poetry.

#### ANCIENT ARTS OF THE AMERICAS

Bushnell, Geoffrey H.

Praeger, 1965

\$7.50, Paper \$3.95

#### JOURNEY TO THE PEOPLE

Clark, Ann Nolan

Viking Pr., 1970

\$5.95, 160 pages

The biography of a teacher of Indian children in the Southwest and South and Central America, from which admiration developed and the authoring of many children's books on Indians.

#### INDIAN LEGENDS OF CANADA

Clark, Ella Elizabeth

McClelland and Stewart, 1960

\$5.00, 177 pages

This anthology contains oral literature from thirty tribes, based on legends, myths, personal narratives, and historical tradition.

#### INDIAN TALES OF NORTH AMERICA: AN ANTHOLOGY FOR THE ADULT READER

Coffine, Tristram P.

U of Tex. Pr., 1961

\$4.00, 157 pages

45 tales edited for the "intelligent, curious...reader," with some bibliographic suggestions for further study.

#### SIWASH: THEIR LIFE, LEGENDS & TALES

Costello, Joseph A.

Shorey, 1895

Paper \$10.00

#### THE EAGLE, THE JAGUAR, AND THE SERPENT

Covarrubias, Miguel

Knopf, 1954

\$20.00, 314 pages

Indian art of the Americas; North America, Alaska, Canada, the United States.



#### PATH OF THE RAINBOW

Paperback title: AMERICAN INDIAN POETRY: AN ANTHOLOGY OF  
SONGS AND CHANTS

Cronyn, George W., editor

Liveright, 1918

\$4.95, paper \$2.75

Has been the standard work in the Indian poetry field since its original publication in 1918.

#### THE INDIANS' BOOK: SONGS AND LEGENDS OF THE AMERICAN INDIANS

Curtis, Natalie

Dover, 1968

Paper \$4.00, 584 pages

Reprint from a 1907 edition, this is a collection of traditional music and songs of eighteen tribes, and includes drawings, legends, photographs, and stories.

#### THE SKY CLEARS: POETRY OF THE AMERICAN INDIAN

Day, A. Grove

U of Neb. Pr., 1964

Paper \$1.75, 204 pages

This book brings together more than two hundred poems and lyrics from about forty North American tribes.

#### AMERICAN INDIANS & THEIR MUSIC

Densmore, Frances

Johnson Repr., 1926

\$7.00

#### STUDY OF INDIAN MUSIC

Densmore, Frances

Shorey, 1941

Paper \$1.50

#### INDIAN ART IN AMERICA: THE ARTS AND CRAFTS OF THE NORTH AMERICAN INDIAN

Dockstader, Frederick J.

NYGS, 1968, 3rd edition

\$27.00, 224 pages

North American Indian art is surveyed from its earliest known examples to the present day.

#### ARTISTS OF THE OLD WEST

Ewers, John C.

Doubleday, 1965

\$12.95

Includes chapters on some of the artists best known for their portrayal of Indians, such as George Catlin, Peter Rindisbacher, Karl Bodmer, Gustavus Sohon, Rudolph F. Kurz, Alfred Jacob Miller, Frederic Remington and Charles M. Russell.

#### INDIAN STORY AND SONG FROM NORTH AMERICA

Fletcher, Alice C.

1900

\$7.50, AMS Pr.

\$5.50, Johnson Repr.

#### FIVE ARTIST OF THE OLD WEST

Hollmann, Clide

Hastings House, 1965

\$3.95

Includes George Catlin, Karl Bodmer, Alfred Jacob Miller, Charles M. Russell, and Frederic Remington. Short book with illustrations.

#### ACCOUNT OF SA-GO-YE-WAT-HA, OR RED JACKET & HIS PEOPLE

Hubbard, J. N.

B. Franklin, 1886

\$21.50

#### SO SAY THE INDIANS

Jones, Louis T.

Naylor, 1970

\$6.95

(Grades 7 and up) Folklore and verbal history of many tales and tribes native to varied localities incorporate valuable material on Indian customs, language, and racial differences. Carefully documented and interestingly told.

#### INTRODUCTION TO AMERICAN INDIAN ART

Lafarge, Oliver and Sloan, J.

1931

\$15.00, Southwest Bk. Ser.

\$15.00, Gannon

Paper \$3.00, U of N. M. Pr.

#### HERITAGE BOOK OF AMERICAN INDIAN LEGENDS

Macfarlan, Allan A., editor

Heritage Pr., 1970

\$8.50

#### AMERICAN INDIAN MYTHOLOGY

Marriott, Alice and Rachlin, Carol K.

T. Y. Crowell, 1968

\$7.95, 211 pages

The myths of the Indian gods and the legends of the people from 20 major North American tribes to be enjoyed as literature and for insights into the world of the Indian. Illus., index.

#### ENCHANTED MOCCASINS & OTHER LEGENDS OF THE AMERICAN INDIANS

Matthews, Cornelius

AMS Pr., 1970

\$8.75

SETH EASTMAN, PICTORIAL HISTORIAN OF THE INDIAN

McDermott, John F.

U of Okla. Pr., 1961

\$15.00

Selections from the photographs of an early photographer among the Indians.

INDIAN TERRITORY: A FRONTIER PHOTOGRAPHIC RECORD

Prettyman, W. S.

U of Okla. Pr., 1957

\$7.50, 174 pages

A photographic record by W. S. Prettyman. Illus., index.

MYTH OF HIAWATHA & OTHER ORAL LEGENDS, MYTHOLOGIC & ALLEGORIC OF THE NORTH AMERICAN INDIANS

Schoolcraft, Henry R.

Kraus Repr.

\$14.50

SCHOOLCRAFT'S INDIAN LEGENDS

Schoolcraft, Henry R.

Mich. St. U Pr., 1956

\$7.50

AMERICAN INDIAN ARTS: A WAY OF LIFE

Seton, Julia M.

Ronald P., 1962

\$6.00

(Grades 9 and up)

INDIAN CREATION STORIES

Seton, Julian M.

Seton, 1952

\$2.50

HOME OF THE RED MAN: INDIAN NORTH AMERICAN BEFORE COLUMBUS

Silverberg, Robert

NYGS, 1963

\$4.95

(Grades 7-11)

CATAWBA TEXTS

Speck, Frank G.

AMS Pr., 1969

\$7.50

POETRY, FICTION, ART, MUSIC, RELIGION BY THE AMERICAN INDIAN

South Dakota Review

U of S. Dak. Pr., 1969

Paper \$1.50, 194 pages

This collection of writing and painting represents tribal groups primarily from the western half of the country.

## TALES OF THE NORTH AMERICAN INDIAN

Thompson, Stith

Indiana U Pr., 1966

\$7.50, Paper \$2.95, 386 pages

This collection of tales from numerous tribes is arranged by story content rather than by tribe or area. The arrangement is in accord with the compiler's theory that there are many recurrent patterns of types of tales which transcend geographic and linguistic boundaries.

## AMERICAN INDIAN II

South Dakota Review

U of S. Dak. Pr., 1971

Paper \$3.50, 199 pages

A second collection of contemporary Indian writing by the *South Dakota Review* with writing of 10 Indian authors including Montana's Blackfoot poet, James Welch.

## IN THE TIME THAT WAS: BEING LEGENDS OF THE KLINGITS

Thorne, J. Frederic

Shorey, 1909

\$2.50

## INDIAN ORATORY: FAMOUS SPEECHES BY NOTED INDIAN CHIEFTAINS

Vanderwerth, W. C., editor

U of Okla. Pr., 1971

\$8.95

A collection of speeches by famous Indian chiefs such as Red Cloud and Chief Joseph.

## TANAINA TALES FROM ALASKA

Vaudrin, Bill

U of Okla. Pr., 1969

\$4.95

The author, who lived and taught in Alaska for years, has gathered a collection of stories handed down through the generations.

## LEGENDS OF GREEN SKY HILL

Walker, Louise J.

Eerdmans

\$3.25

## INDIAN ARTS

Whiteford, Andrew H.

Western Pub., 1970

Paper \$1.25

## JOHN EVANS & THE LEGEND OF MADOC

Williams, David

Verry, 1963

Paper \$1.50



WARRIORS OF THE RAINBOW, STRANGE & PROPHETIC DREAMS OF THE  
INDIAN PEOPLE

Willoya, William and Vinson Brown

Naturegraph

Paper \$2.25, 104 pages

A study of Indian dreams is accompanied by full-color reproductions of paintings done by Indian artists. An appendix gives the scientific basis for the study.

P. CENTRAL AND SOUTH AMERICAN INDIANS

WALK THE WORLD'S RIM

Baker, Betty

Har - Row, 1965

\$3.95, PLB \$3.79, 168 pages

(Grades 7-9) Story of Esteban, the Negro slave who traveled with Cabeza De Vaca in 1527 from Cuba to Mexico and there gave his life--"the wisest, bravest man there ever was."

INDIAN LABOR IN THE SPANISH INDIES: WAS THERE ANOTHER SOLUTION?

Bannon, John F.

Heath, 1966

Paper \$2.25

GOLD AND GODS OF PERU

Baumann, Hans

Pantheon, 1963

PLB \$4.49

(Grades 7-10) Story of the Incas through historical sketches, diggings, pictures and stories.

DAILY LIFE IN PERU UNDER THE LAST INCAS

Baudin, Louis

MacMillan, 1962

\$5.95

SOCIALIST EMPIRE: THE INCAS OF PERU

Baudin, Louis

Van N-Rein, 1961

\$9.00

LAND OF THE MAYAS: YESTERDAY & TODAY

Beals, Carleton

Abelard, 1967

\$4.95, 176 pages

(High School) The mayas of Mexico and Central America as they live today and the highlights of their glorious past. Illus., biblio., index.

STORIES TOLD BY THE AZTECS BEFORE THE SPANIARDS CAME

Beals, Carleton

Abelard, 1970

\$5.50

(Grades 7 and up) 28 stories passed down from the Aztecs, many of which were learned from pottery, charcoal and skeletal records dating back 12,000 years.

#### MEXICO BEFORE CORTEZ: ART, HISTORY, AND LEGEND

Bernal, Ignacio

Doubleday

Paper \$1.25

Brief cultural history of origins and development of Tenochtitlan, island city which Montezuma ruled and Cortez destroyed. From first Neolithic man to 1521. Illus.

#### LORDS OF CUZCO: A HISTORY AND DESCRIPTION OF THE INCA PEOPLE IN THEIR FINAL DAYS

Brundage, Burr Cartwright

U of Okla. Pr., 1967

\$8.50, 464 pages

The everyday life of the Inca caste of Cuzco from peak of their power, their decline, and extinction by the Spanish. Illus., biblio., index.

#### EMPIRE OF THE INCA

Brundage, Burr Cartwright

U of Okla. Pr., 1963

\$7.50, 400 pages

A story drawn from primary sources of the rich empire of the Incas created in the isolation of the Andes, how it developed, and how it fell. Illus., genealogy, chronology, index.

#### ANCIENT MAYA

Burland, C. A.

John Day, 1967

PLB \$3.49, 112 pages

(Grades 7-9) The story of the indestructible Maya who retain their identity and language despite 2000 years of changes and disasters. Illus., index.

#### THE AZTECS: PEOPLE OF THE SUN

Caso, Alfonso

U of Okla. Pr., 1958

\$8.95, 144 pages

An authoritative account of the Aztec way of life that depicts their culture by detailing their concept of the world. 42 drawings by Miguel Covarrubias of Aztec divinities and religious objects.

#### THE INCAS OF PEDRO DE CIEZA DE LEON

Cieza de Leon, Pedro de

U of Okla. Pr.

\$5.95, 432 pages

An accurate and literary translation of the chronicles of a reliable eye-witness to Inca life when the first conquistadores arrived. Illus., maps, biblio., index.

## SANTIAGO

Clark, Ann Nolan

Viking, 1955

\$3.25, PLB \$3.19

(Grades 7 and up) Guatemalan Indian boy, raised among Spanish and Americans, seeks to find the purpose of his own life--the story of a whole people striving for its place.

## THE JAGUAR'S CHILDREN: PRECLASSIC CENTRAL MEXICO

Coe, Michael D.

NYGS, 1965

\$8.95, 128 pages

Examination of influence and extent of Olmec civilization of Gulf Coast. Illus.

## MAYA

Coe, Michael D.

Praeger, 1966

\$8.50, Paper \$3.95, 250 pages

A literate archaeologist traces the Mayan civilization from its simple beginnings to its flowering in the ninth century to its mysterious disappearance. Illus., table, biblio., index. Best for reference & interesting reading.

## AMERICA'S FIRST CIVILIZATION

Coe, Michael

1968

\$4.95, Van N-Rein

PLB \$4.98, Hale

(Grades 6-12) The story of the Olmec Indians of Mexico.

## MEXICO

Coe, Michael D.

Praeger, 1962

\$8.50, Paper \$3.95, 244 pages

One of the best summaries available of ancient Middle America north of the Maya area; from the earliest period to the Spanish Conquest.

## INDIAN ART OF MEXICO AND CENTRAL AMERICA

Covarrubias, Miguel

Knopf, 1957

\$20.00, 360 pages

Excellent illustrations, useful text.

## DAILY LIFE IN PERU IN THE TIME OF THE SPANIARDS, 1710-1820

Descola, Jean

Macmillan, 1968

\$5.95, 256 pages

A reconstruction of colonial life of the period with much on Indian customs and contrasts with the ways of the colonists. Illus.

## THE CONQUEST OF NEW SPAIN

Diaz Del Castillo, Bernal

Paper \$1.45, Penguin

Paper \$2.95, FS & G

\$11.95, Univ. Microfilm

\$4.00, Peter Smith

The defeat of the Aztecs by Hernan Cortes and his small band of adventurers is one of the most startling military feats in history. Fifty years after the event Bernal Diaz, who served under Cortes, wrote this account.

#### LAST INCA REVOLT 1780-1783

Fisher, Lillian E.

U of Okla. Pr., 1966

\$8.50, 426 pages

The author examines the revolt and the efforts of Jose Gabriel Tupac Amaru and his relatives and friends to overthrow Spanish power in the sierra of Peru and the altiplano of Bolivia.

#### WORLD OF THE INCA

Flornoy, Bertrand

Vanguard

\$4.50

Popularly written anthropology.

#### THE KIND DANCED IN THE MARKETPLACE

Gillmor, Frances

U of Ariz. Pr., 1964

\$6.50, 286 pages

Biography of Montezuma I, ruler of the Aztecs 80 years before the conquest, constructed from the Aztec codices and Spanish Chroniclers. Illus.

#### HUENUN NAMKU: AN ARAUCANIAN INDIAN OF THE ANDES REMEMBERS THE PAST

Hilger, M. Inez and Mondloch, Margaret

U of Okla. Pr., 1966

\$5.95

This is a record of Araucanian customs as related by an old Araucanian man in Chile.

#### INDIANS OF BRAZIL IN THE TWENTIETH CENTURY

Hopper, Janice H., editor

ICR, 1967

\$8.95, Paper \$6.95

#### AFFABLE SAVAGES: AN ANTHROPOLOGIST AMONG THE URUBU INDIANS OF BRAZIL

Huxley, Francis

Putnam, 1966

Paper \$1.75

#### THE BROKEN SPEARS: THE AZTEC ACCOUNT OF THE CONQUEST OF MEXICO

Leon-Portilla, Miguel, editor

Beacon Pr., 1962

\$5.00, Paper \$2.95, 168 pages

Fascinating account of the Indian view of the Spanish conquest of Mexico.



## AZTEC THOUGHT AND CULTURE: A STUDY OF THE ANCIENT NAHUATL MIND

Leon-Portilla, Miguel  
U of Okla., Pr., 1963

\$6.95, 304 pages

The fundamental concepts of this advanced tribe taken from more than 90 original documents. Illus., biblio., index.

## PRE-COLUMBIAN LITERATURES OF MEXICO

Leon-Portilla, Miguel  
U of Okla. Pr., 1969

\$5.95, 300 pages

Examination of the Aztecs, Mayas, Mixtecs, others that survived the ravages of time and the conqueror. Illus., biblio., index.

## TEPOZTLAN: A VILLAGE IN MEXICO

Lewis, Oscar  
HR & W, 1960

Paper \$1.95

A case study in anthropology that can be used as a text in an introductory college course or for juniors and seniors in high school.

## VIRGINS CHILDREN: LIFE IN AN AZTEC VILLAGE TODAY

Madsen, Willian  
Greenwood, 1960  
\$14.00, 248 pages

## THE MEXICAN STORY

McNeer, May  
F S & G, 1953

\$4.95

(Grades 7-9) From the Mayas to the present in simple language and striking pictures, 96 pages

## LATEST AZTEC DISCOVERIES

Powell, Guy E.  
Naylor, 1967  
\$4.95

(Grades 7 and up) New digs in Texas point to Trinity County as the place of origin of ancient Indian Civilization. Photos, maps.

## AN ALBUM OF MAYA ARCHITECTURE

Proskouriakoff, Tatiana  
U of Okla. Pr., 1963

\$9.95, 160 pages

Color paintings reconstruct ancient Maya temples with text and drawings describing archaeological findings. Illus.

## POPOL VUH: THE SACRED BOOK OF THE ANCIENT QUICHE

Recinos, Adrian  
U of Okla. Pr., 1950

\$5.50

In English, The Bible of the Maya.

#### MY LIFE AMONG THE SAVAGE NATIONS OF NEW SPAIN

Ribas, Andres Perez De

Ritchie, 1968

\$15.00, 416 pages

First complete translation and publication of report by the Padre Provincial of the Jesuits in Mexico written in 1644.

#### A HISTORY OF THE AZTECS AND THE MAYAS AND THEIR CONQUEST

Sundell, Alfred

Macmillan

Paper \$1.50, 192 pages

A cultural history of the rise and fall of two great Central American civilizations. Illus.

#### PEOPLE OF THE SERPENT: LIFE AND ADVENTURES AMONG THE MAYAS

Thompson, Edward Herbert

Putnam

Paper \$1.95

Personal recollections first published in 1932 of pioneer explorer and publicizer of the ruined cities of the Maya, whose work brought them to the world's attention.

#### MAYA HISTORY AND RELIGION

Thompson, J. Eric

U of Okla. Pr., 1970

\$7.50

#### AZTECS OF MEXICO

Vaillant, George C.

1962

\$7.95, Doubleday

Paper \$2.95, Penguin

#### ROYAL COMMENTARIES OF THE INCAS

Vega, Garcilasco de la

\$22.50, U of Tex. Pr.

\$12.50, Grossman

\$12.00, Kraus

2 Vol.

The author was the son of an Inca Princess and a conquistador. Part one is an account of the origin, growth and destruction of the Inca Empire. In the second volume Garcilaseo compares Spanish histories of the conquest of Peru, correcting and amplifying them.

#### ZINACANTECOS OF MEXICO: A MODERN MAYA WAY OF LIFE

Vogt, Evon L.

HR & W, 1970

Paper \$1.95

An extensive ethnological description of an isolated Mexican Indian tribe.

#### THE SUN KINGDOM OF THE AZTECS

Von Hagen, Victor W.  
World, 1958  
\$4.95, PLB \$5.20

#### THE REALM OF THE INCAS

Von Hagen, Victor W.  
NAL  
Paper \$.75

#### THE AZTEC: MAN AND TRIBE

Von Hagen, Victor W.  
NAL  
Paper \$.75

#### THE WORLD OF THE MAYA

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Costo, Rupert

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La Farge, Oliver

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#### AMERICAN INDIAN LIFE

Parsons, Elsie Clews, editor

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Presentation in fictionalized form of 27 tales of Indian life contributed by famed anthropologists. Reprint of 1922 pub. Illus., append., map.

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Twain, Mark

Janet Smith, editor

Hill & Wang, 1962

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A collection of Mark Twain's various subjects including some lively sections on Indians and white attitudes toward Indians.

#### RED MAN'S RELIGION: BELIEFS AND PRACTICES OF THE INDIANS OF NORTH AMERICA

Underhill, Ruth M.

U of Chicago Pr., 1965

\$7.95



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Underhill, Ruth M.

U of Chicago Pr., 1953

\$7.50, 400 pages

This account for the average layman is a complete, somewhat detailed survey of American Indian culture and history from the first hunters in the New World to the American citizens of today.

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\$12.50, 400 pages

A broad study of contributions of Indian medical theories, practice, and pharmacology to present-day knowledge and uses. Illus., biblio., index.

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Waltrip, Lela and Rufus

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Shorey	Shorey Publications 815 3rd Avenue Seattle, Washington 98104
Sierra	Sierra Club Books 1050 Mills Tower San Francisco, California 94104
Singing Tree	Singing Tree Press Gale Research Company Book Tower Detroit, Michigan 48226
S. Meth. U Pr.	Southern Methodist University Press Dallas Texas 75222
Southwest Bk. Ser.	Southwest Book Service Francisco Plaza 321 West San Francisco Santa Fe, New Mexico 87501
Swallow	Swallow Press 1138 South Wabash Avenue Chicago, Illinois 60605
Swan	Swan Publishing Company, Ltd. 96 Portland Street Toronto 133, Ontario Canada
Syracuse U Pr.	Syracuse University Press Box 8 University Station Syracuse, New York 13210
Theo. Pub House	Theosophical Publishing House Box 270 Wheaton, Illinois 60187
Time-Life	Time-Life Books Silver Burdette Company Morristown, New Jersey 07960

Tipi Shop	Tipi Shop, Inc. Box 1270 Rapid City, South Dakota 57701
T.Y. Crowell	Thomas Y. Crowell, Company 201 Park Avenue New York, New York 10003
Univ. Microfilms	University Microfilms 300 North Zeeb Road Ann Arbor, Michigan 48106
U of Ariz. Pr.	University of Arizona Press Box 3398 College Station Tucson, Arizona 85700
U of Cal. Pr.	University of California Press 2223 Fulton Street Berkeley, California 94780
U of Chicago Pr.	University of Chicago Press 11030 South Langley Avenue Chicago, Illinois 60628
U of Fla. Pr.	University of Florida Press 15 N.W. 15th Street Gainesville, Florida 32601
U of Ga. Pr.	University of Georgia Press Waddel Hall Athens, Georgia 30601
U of Ill. Pr.	University of Illinois Press Urbana, Illinois 61801
U of Mich. Pr.	University of Michigan Press 615 East University Ann Arbor, Michigan 48106
U of Mo. Pr.	University of Missouri Press 103 Swallow Hall Columbia, Missouri 65201
U of Neb. Pr.	University of Nebraska Press 901 N. 17th Street Lincoln, Nebraska 68508
U of Nev. Pr.	University of Nevada Press Reno, Nevada 89507
U of NM Pr.	University of New Mexico Press Albuquerque, New Mexico 87106
U of Okla. Pr.	University of Oklahoma Press 1005 Asp Avenue Norman, Oklahoma 73069
U of Oreg. Bks.	University of Oregon Books Eugene, Oregon 97403



U of Pa. Pr.	University of Pennsylvania Press 3933 Walnut Street Philadelphia, Pennsylvania 19104
U of Pitts. Pr.	University of Pittsburgh Press Pittsburgh Pennsylvania 15213
U of S. Dak. Pr.	University of South Dakota Press Vermillion South Dakota 57069
U of Tenn. Pr.	University of Tennessee Press Communications Building Knoxville, Tennessee 37916
U of Tex. Pr.	University of Texas Press Box 7819 Austin, Texas 78712
U of Toronto Pr.	University of Toronto Press 33 East Tupper Street Buffalo, New York 14208
U of Wash. Pr.	University of Washington Press Seattle Washington 98105
U of Wis. Pr.	University of Wisconsin Press Box 1379 Madison Wisconsin 53601
Vanguard	Vanguard Press, Inc. 424 Madison Avenue New York, New York 10017
Van N-Rein	Van Nostrand Reinhold Company 450 West 33rd Street New York, New York 10017
Verry	Lawrence Verry, Inc. Mystic, Connecticut 06355
Viking Pr.	Viking Press, Inc. 625 Madison Avenue New York, New York 10022
Wayne St. U Pr.	Wayne State University Press 5980 Cass Avenue Detroit, Michigan 48202
Westernlore	Westernlore Press 5117 Eagle Rock Blvd. Los Angeles, California 90041

Western Pub	Western Publishing Company, Inc. 1220 Mound Avenue Racine, Wisconsin 53404
Westminister	Westminister Press Witherspoon Building Juniper & Walnut Streets Philadelphia, Pennsylvania 19107
Weybright	Weybright & Talley, Inc. David Mc Kay, Inc. 750 Third Avenue New York, New York 10017
World	World Publishing Company 110 East 59th Street New York, New York 10022
Yale U Pr.	Yale University Press 92a Yale Station New Haven, Connecticut 06520

## INDIAN RECORDS

### Title

Speed

Price, Company, Number

Description, including tribe, if needed,  
singers, songs, etc.

## A. NAVAHO RECORDS

Album No. ARP 6055

33LP

\$4.75, Rhythm of the Redman

### Side I

1. Round Dance (Joe Lee of Lukachuckai w/group)
2. The Train to Gallup (Mesa Verde Group Singers)
3. I Want to Put My Arms Around Your Neck (Mesa Verde Group Singers)
4. Sonnie I'm Leaving You (Mesa Verde Group Singers)
5. The Old Glory Raising on Iwo Jima (Solo: Reg Begay)
6. Let's Hope for Love (Solo: Reg Begay)
7. Riding Songs (Solo: Reg Begay)
8. Riding Songs (Solo: Natay-Navajo Singer)

### Side II

1. Rhythm: Squaw Dance Song (Solo: Natay-Navajo Singer)
2. Do Not Forsake Me (Solo: Natay-Navajo Singer)
3. Navajo Hoop Dance (Solo: Laughing Boy)
4. Goad Song (Solo: Laughing Boy)
5. Grinding Songs: (Male Singer with Women Corn Grinders)
6. Sun Dance Song (Tseyia Chee with Singers and Basket Drum)
7. Yeibechai Chant (Yeibechai Team From Fort Defiance Area)

Album No. RNB 161

33 LP

\$4.75, Rhythm of the Redman

### Side I

1. I've Waited too Long
2. Hunter's Point
3. Red Rock Mesa
4. Washington Pass
5. Greasewood

### Side II

1. Hound Dog
2. Hazlini
3. Lukuckukai
4. Honey
5. Salina

Album No. RNB 171

33 LP

\$4.75, Rhythm of the Redman

### Side I

1. J.T. Chewing Tobacco
2. Cracker Jack
3. Bull Durham
4. Where is the In-Law
5. Spearmint Gum
6. Bull of the Woods
7. Special Gift



Side II

1. Camel Cigarettes
2. Momentarily
3. The Nerve of the In-Laws
4. Snuff
5. Tootsie Rolls
6. Cookies
7. Oh! Henry Candy Bar

Album No. RNB 185

33LP

\$4.75, Rhythm of the Redman

1. Closing Songs
2. Folk Dance -- 14 Songs

Album No. RNB 200

33 LP

\$4.75, Rhythm of the Redman

Side I

1. Black Mountain
2. Rainy Night in Coyote Canyon
3. Grandpa's Happy Days
4. I'd Hated Your In-Law
5. How Can I Forget The Night
6. Second Night Encampment

Side II

1. Wheatfield Special
2. Crystal Special
3. My Blackfoot Princess
4. Group Competition Songs
5. Rags to Riches
6. Closing Song Enemy Way

Album No. RNB 220

33 LP

\$4.75, Rhythm of the Redman

Side I

1. Dawn
2. Let's Go Go
3. Southwest Bound
4. Hopi Water Maiden
5. Shoe Game Song No. 14

Side II

1. O N E O
2. Miss Navajo Mountain
3. Only Mine
4. Alcohol & Peyote Don't Mix
5. Feather Dance No. 6

Album No. RNB 240

33 LP

\$4.75, Rhythm of the Redman

Side I

Is Far From You

Side II  
An Old Story, But True

Album No. RNB 801

33 LP

\$4.75, Rhythm of the Redman

Side I

1. Navaho Inn
2. Who Care Enjoy Yourself
3. Puppy Love
4. Kayenta Wonders

Side II

1. Cottonwood Pass
2. My Blackfoot Princess
3. Hogback Moon Rider
4. Good-bye

Album No. RNB 801 A

33 LP

\$4.75, Rhythm of the Redman

Side I

1. Navajo Inn
2. Who Care Enjoy Yourself
3. Puppy Love
4. Kayenta Wonders
5. Oh, It's My Old Timer

Side II

1. Cottonwood Pass
2. My Blackfoot Princess
3. Beautiful Mountain Men's Round
4. Hogback Moon Rider
5. Low Mountain Men's Round Dance

Album No. RNB 820

33 LP

\$4.75, Rhythm of the Redman

Side I

1. Back & Forth Dance
2. Hippies
3. Back & Forth Dance (2)
4. Tuba Honky Tonk
5. Men's Round Dance

Side II

1. May Pole Dance (2)
2. Sheep Herder's Love Song
3. Sage Brush Road Runner
4. Minnie Skirt
5. Letter Blues

Bluebird Yeibechai & Group Riding Songs

78 RPM

\$1.50, Canyon Records, No. 172

Farewell Song & If You Hold My Hand  
45 RPM  
\$1.20, Canyon Records, No. 200  
(Wilbur Nez)

Five Round Dances  
78 RPM  
\$1.50, Canyon Records, No. 197  
(Solo--Reg Begay)

Flagstaff, 4th of July  
78 RPM  
\$1.50, Canyon Records, No. 634  
Flagstaff, 4th of July-Skip Dance. Reg Begay, solo with drum, She'll Grow  
Up--Skip Dance, Reg Begay, solo with drum.

#### FOLK DANCE SONGS

33 LP  
\$4.75, Rhythm of the Redman, RNB-61  
Side I  
1. Lonesome Blues  
2. Shiprock (Old Time Song)  
3. Mexican Water (Old Time Song)  
4. Competition Songs  
5. Men's Round Dance  
6. Kit Carson Cave (Group)

Side II  
1. Honey, Sugar Time  
2. Leave It Up to Grandma  
3. Shiprock (Old Timer's Song)  
4. Let's Earn A Penny  
5. Indian Wells (Group)  
6. Grandma Special

#### FOLK DANCE SONGS

33 LP  
\$4.75, Rhythm of the Redman, RNB-71  
Side I  
1. Black Mountain  
2. Grandma's Special (Old Time Song)  
3. Rainy Night in Coyote Canyon  
4. Grandpa's Happy Days  
5. Sanostee Second Night

Side II  
1. Steamboat Canyon  
2. Cove, I'll Never Forget  
3. Wheatfield, the Muddy Road  
4. How About a Dance or Two  
5. Indian Wells Special

FOLK DANCE SONGS

33 LP

\$4.75, Rhythm of the Redman, No. 81

Side I

1. Spider Rock
2. No Man's Mesa
3. Aneth
4. Mexican Water
5. White Cone

Side II

1. Can't Be Honest
2. Crownpoint
3. Rock Point
4. My Dear
5. Wonderful It's You

FOLK DANCE SONGS

33 LP

\$4.75, Ryhthm of the Redman, RNB-91

Side I

1. Pinedale
2. Oh! Yea
3. Chinle
4. Rainbow Bridge
5. Blue Canyon

Side II

1. First Year Blues
2. Canyon De Chelly
3. Many Farms
4. Letter Blues
5. Standing Rock

FOLK DANCE SONGS

33 LP

\$4.75, Ryhthm of the Redman, RNB-101

Side I

1. Inscription House
2. Burnham
3. Tsegi Canyon
4. Mexican Springs
5. Cheyenne Princess

Side II

1. Seba Dalkai
2. Mexican Hat
3. Nenahaezed
4. Grandpa's Old Timer
5. Beclabito

FOLK DANCE SONGS

33 LP

\$4.75, Rhythm of the Redman, RNB-11

Side I

1. Castle Butte
2. Two Grey Hills

3. Dennehotso
4. Mystery Valley
5. Blue Water

Side II

1. Chilechinbito
2. Waschitti
3. Red Lake
4. Mariano Lake
5. Men's Round Dance

FOLK DANCE SONGS

33 LP

\$4.75, Rhythm of the Redman, RNB-121

Side I

1. Cedar Ridge
2. Howell Mesa
3. San Antone
4. Monument Valley
5. Yakima Princess

Side II

1. Rattle Stick Maiden
2. Old Age is Killing Me
3. Rough Rock
4. My Old Jalop & My Sweetheart
5. I Don't Believe It

FOLK DANCE SONGS

33 LP

\$4.75, Rhythm of the Redman, RNB-131

Side I

1. Marble Canyon
2. Kinnebito
3. Lake Valley
4. Tonalea Wash
5. You Cheated On Me

Side II

1. Farewell
2. Movie Date
3. You're Too Late
4. My Sweetheart
5. Windown Rocky Dusty Champs

FOLK DANCE SONGS

33 LP

\$4.75, Rhythm of the Redman, RNB-141

Side I

1. Wildcat Peak
2. Tohatchi
3. Heams Canyon
4. Hotevilla
5. Jingle



Side II

1. Cross Canyon
2. Kaibeto
3. Klagetoh
4. Grey Mountain Blues
5. Hit the Road Hastin

FOLK DANCE SONGS

33 LP

\$4.75, Rhythm of the Redman, RNB-151

Side I

1. Pueblo Pinetado
2. Nava The Lost Road
3. Twin Lakes
4. What Did I Do
5. Table Mesa

Side II

1. Beautiful Mountain
2. Why Grandpa
3. Away We Go Cousin
4. Pinon
5. Grandma and Grandpa's Rock

Gift Dance Song & Hoop Dance

78 RPM

\$1.50, Canyon Records, No. 159 .

I Came From Afar & The Girl in the White Bobby Sox

45 RPM

\$1.20, Canyon Records, No. 671

Solo--Roger McCabe

I Didn't Care & The Old Glory Raising on Iwo Jima

78 RPM

\$1.50, Canyon Records, No. 182

Solo--Reg Begay

I Didn't Know You Were Here & Wild Man

78 RPM

\$1.50, Canyon Records, No. 626

Solo--Kenneth White

In-Law--May Pole Dance Song

78 RPM

\$1.50, Canyon Records, No. 632

In-Law--May Pole Dance Song, Reg Begay with group singers.

My Cute Little Eskimo--Sip Dance Song, Reg Begay with group.

I Want to Put My Arms Around Your Neck & Navajo Circle Dance Songs

78 RPM

\$1.50, Canyon Records, No. 178

Kaibah

33 LP

\$4.98, Canyon Records, No number

A collection of Navajo songs by the popular Navajo soloist, Kay Bennett

Leave it Up to Grandma & Tuba City Civic Center

45 RPM

\$1.20, Canyon Records, No. 635

Reg Begay with group

Little Water-Old Time Skip Dance

78 RPM

\$1.50, Canyon Records, No. 633

Little Water--Old Time Skip Dance, Reg Begay with group

Badoway-Grey Mountain--Competition Song, Reg Begay

Love song & Navajo Two Step

45 RPM

\$1.20, Canyon Records, No. 641

Natay

Make It Two Dollars and Short Skirted Girlfriend

45 RPM

\$1.20, Canyon Records, No. 625

Kenneth Whit

Memories of Navajoland

33 LP, \$4.98, Canyon Records, No. 6057

8 Track Tape, \$6.95, Canyon Records, No. 8-6057

The last songs of Ed Lee Natay. Eleven beautiful Navajo songs not previously recorded. In commemorative jacket.

My Beautiful Land. . .And Other Navajo Songs

33 LP

\$4.98, Canyon Records, No. 6078

Singers: Danny Whitefeather Begay, Cindy Yazzi, Roger McCabe.

Mary Morez, Navajo artist, who designed the cover for this album said: "When I listened to these songs I heard the Navajo of today, singing of modern things, but never forgetting his heritage-his Navajo culture."

Natay, Navajo Singer

33 LP

\$4.98, Canyon Records, No. 6160

8 Track Tape, \$6.95, Canyon Records, No. 8-6160

Contents: Sacred Mask Dance--Keres; Round Dance-Kiowa; Squaw Dance--Navajo; Bow & Arrow-Santa Ana; Basket Dance--Hopi; Turtle Dance--Tewa; Harvest Dance-Hopi; and Sunrise Dance--Zuni. This record contains 8 dances and chants of different Southwestern tribes, as sung by Natay, Navajo Singer, notable son of a great Navajo leader and medicine man. Has won acclaim from schools, scholars of anthropology and folk music, from libraries, from 'hi-fi' fans.

Natay's Hoop Dance & Moon and Stars Squaw Dance

78 RPM

\$1.50, Canyon Records, No. 188

Solo--Natay

Navaho

33 LP

\$4.95, Library of Congress, L 41

Recorded and edited by Willard Rhodes

1. 2 Yebechai Songs
2. Chant from the Blessing Way
3. Chant for Success in Racing
4. Silversmith's Song
5. Corn Grinding Songs
6. Mocassin Game Songs
7. Women's Song
8. Tuning Up Song
9. Farewell Love Song
10. Social Dance Song
11. Song Commemorating Flag Raising at Iwo Jima
12. Peyote Song
13. Chants from the Enemy Way
14. Circle Dance Songs
15. Spinning Dance Songs
16. Squaw Dance Songs

Navajo

33 LP

\$4.98, Canyon Records, No. 6055

\$6.98, 8 Track Stereo Car Tape, No. 8-6055

Contents: 14 favorite Navajo Songs

1. Round Dance (Joe Lee & Group)
2. Train to Gallup (Mesa Verda Group)
3. My Arms Around Your Neck (Mesa Verde Group)
4. Sonnie, I'm Leaving You (Mesa Verde Group)
5. Old Glory on Iwo Jima (Solo-Reg Begay)
6. Let's Hope for Love (Solo-Reg Begay)
7. Riding Songs (Solo-Natay)
8. Rhythm Squaw Dance (Solo-Natay)
9. Don't Forsake Me (Solo-Natay)
10. Hoop Dance (Solo-Laughing Boy)
11. Goat Song (Solo-Laughing Boy)
12. Grinding Songs (Group)
13. Sun Dance Song (Tseyia Chee & Group)
14. Yeibechai Chant (Ft. Defiance Area Team)

Navajo Gift Song & Round Dance

33 LP

\$5.00, Indian House, IH 1505

8 Track Tapes, \$6.00, Indian House, IH 1505

Cassette Tapes, \$6.00, Indian House, IH 1505

21 Navajo gift songs and 29 Navajo round dance songs from the Enemy Way Ceremony sung by Boniface Bonnie, Autisdy Smith, M.D. Johnson, Roy Bonnie, Ben J. Johnson, Ted Bonnie, Benny Roanhorse, Donald Deal, Bertha Bonnie, Stella Bonnie, Winnie Bonnie, Nellie Curley and Mary Deal. Recorded at Klagnetoh, Arizona. Introductory notes on jacket.

Navajo Grinding Songs

78 RPM

\$1.50, Canyon Records, No. 146

Navajo Round Dance

33 LP

\$5.00, Indian House, IH 1504

50 Navajo Round Dance Songs sung by Boniface Bonnie, Autisdy Smith, Ben J. Johnson, Donald Deal, Stella Bonnie, Winnie Bonnie, Nellie Curley and Mary Deal. Recorded at Kalgetoh, Arizona. Introductory notes on jacket.

Navajo Shoes Game Songs & Let's Hope for Love

78 RPM

\$1.50, Canyon Records, No. 186

Navajo Skip Dance & War Dance

78 RPM

\$1.50, Canyon Records, No. 144

Natay

Navajo Skip Dance and Two-Step Songs

33 LP

\$5.00, Indian House, IH 1503

24 Navajo skip dance songs and 7 Navajo two-step songs sung by Boniface Bonnie, Autisdy Smith, M.D. Johnson, Roy Bonnie, Ben J. Johnson, Donald Deal, Bertha Bonnie, Stella Bonnie, Winnie Bonnie, Nellie Curley and Mary Deal. Recorded at Kalgetoh, Arizona. Introductory notes on jacket.

Navajo Social Songs

33 LP

\$4.98, Canyon Records, No. 6076

Sung by Robert E. Lee. Old, seldom-heard social songs, says Gilbert Brown, host of the Navajo Hour, KGAK Radio Station, Gallup, New Mexico; "Robert E. Lee, from Pinion, Arizona, has captured in this album the warmth and flavor of the social parts of the Squaw Dance. These songs are some of the oldest. . . and will bring back many memories."

Navajo Squaw Dance & Tewa Turtle Dance

45 RPM

\$1.20, Canyon Records, No. C-45

Natay, Navajo Singer

Navajo Squaw Dance Songs

33 LP

\$4.98, Canyon Records, No. 6067

8 Track Tape, \$6.95, Canyon Records, No. 8-6067

Members of Centennial Dance Team Singers: Alfred Yazzi, Wilson Dohozy, Walter Yazzi, William Wilson, Arthur Newman, Mark Slickey. Contains: Preamble to Round Dances, Round Dance Songs, Warm-Up Songs, Courting Songs, Escort Song, Skip Dance Songs, Quitting Songs.

NAVAJO Sway Songs

33 LP

\$5.00, Indian House, IH No. 1501

42 Navajo sway songs from the Enemy Way Ceremony (often called the Squaw dance) sung by Boniface Bonnie, Autisdy Smith, Ben J. Johnson, Donald Deal, Winnie Bonnie, Nellie Curley and Mary Deal. Recorded at Kalgetoh, Arizona. Introductory notes on jacket.

Navajo Yeibechai & Round Dance

45 RPM

\$1.20, Canyon Records, No. C545

Group Singers

Night and Daylight Yeibeichai

33 LP

\$5.00, Indian House, IH 1502

10 Navajo Yeibeichai songs (5 night Yeibeichai and 5 Daylight Yeibeichai) sung by Boniface Bonnie, Autisdy Smith, M.D. Johnson, Roy Bonnie, Ben J. Johnson, Benny Roan Horse, Ted Bonnie and Donald Deal. Recorded at Klageetoh, Arizona. Introductory notes on jacket.

Old Time Navajo Songs

8 Track Tape only

\$6.95, Canyon Records, No. 8-6073

Not yet on record. The old time squaw dance songs as sung by Kenneth and Eddie White.

Old Time Squaw Dance and Modern Squaw

78 RPM

\$1.50, Canyon Records, No. 164

Pageant Songs

33 LP

\$4.75, Rhythm of the Redman, RNB-11

Side I

1. Round Dance No. 1 (Two-Step)
2. Horsetail Dance No. 1 (Slow & Fast)
3. Girls Spear Dance
4. Eagle Dance No. 1
5. War Dance No. 1

Side II

1. Round Dance No. 3 (Two-Step)
2. War Dance No. 2 (Fast)
3. Spear & Shield (Two-Dancers)
4. Round Dance No. 2 (Two-Step)
5. War Dance No. 3 (Slow & Fast)

Pageant Songs

33 LP

\$4.75, Rhythm of the Redman, RNB-21

Side I

1. Round Dance No. 4 (Two-Step)
2. Owl Dance (Owl & Hunter)
3. Ribbon Dance No. 1 (6 to 12 dancers)
4. Round Dance No. 5 (Two-Step)
5. Horsetail Dance No. 2

Side II

1. Eagle Dance No. 2
2. War Dance No. 4
3. Shake Dance
4. Butterfly Dance
5. Round Dance No. 6 (Two-Step)

Pageant Songs

33 LP

\$4.75, Rhythm of the Redman, RNB-31

Side I

1. Hunters Pain
2. Smokey Youth



3. Wrong Side Shoe
4. Turkey Weed
5. Spooky Winter Nights

Side II

1. Beetle
2. Owl Man & Owl Woman
3. Hoodoo
4. Finger Licking Old Woman
5. Grandpa Jinx

Pageant Songs

33 LP

\$4.75, Rhythm of the Redman, RNB 41

Side I

1. Eagle Dance No. 3
2. Clown Dance
3. Ribbon Dance
4. Feather Dance (basket)
5. War Dance No. 5

Side II

1. Round Dance No. 7 (Two-Step)
2. Buffalo Dance
3. Snake Dance
4. Hoop Dance No. 4
5. Clown Dance No. 2

Pageant Songs

33 LP

\$4.75, Rhythm of the Redman, RNB-51

Side I

1. Homer Scott's Special
2. A Day at Turquoise Inn
3. Newlyweds
4. So Lady Be Discreet
5. Vietnam

Side II

1. Best Wishes & Yours Truly
2. Waitin' for Charter Bus
3. Get Wise Councilmen
4. Memories
5. Do You Still Care

Round Dance & Shield Dance

78 RPM

\$1.50, Canyon Records, No. 163

Sacred Mask Dance & Sunrise Song

45 RPM

\$1.20, Canyon Records, No. A-45

Natay, Navajo Singer

She Doesn't Love Me & I'll Take You Back to Arizona  
78 RPM  
\$1.50, Canyon Records, No. 181  
Solo-Reg Begay

Shoe Game Songs  
33 LP  
\$4.75, Rhythm of the Redman, RNB-230

Side I

1. Drifter
2. Grizzle Bear
3. Gamble Ear Mark
4. Leap Frog
5. Partisan
6. Tiger
7. Sure of Luck
8. Lettering Shoes

Side II

1. Pussy Foot
2. Ace
3. Collier
4. Fetus
5. Pantan
6. Convulsion
7. Be Wise
8. Bless in Luck

Skip Dance Songs & Riding Songs  
78 RPM  
\$1.50, Canyon Records, No. 153  
Natay

Taking My Sweetheart Home & Squaw's May Pole Dance  
78 RPM  
\$1.50, Canyon Records, No. 189  
Solo-Reg Begay

Traditional Navajo Songs  
33 LP  
\$4.98, Canyon Records, No. 6064  
8 Track Tape, \$6.95, Canyon Records, No. 8-6064  
13 songs re-recorded from the 78 RPM library: Reg Begay, Mesa Verde Group  
Singers, Natay, Roger McCabe, Joe Lee of Lukachuchai with singers. Different  
songs from Record No. 6055.

Train to Gallup & Goodnight, Ladies  
78 RPM  
\$1.50, Canyon Records, No. 173

Two Step & Song of Sky City  
78 RPM  
\$1.50, Canyon Records, No. 143  
Natay

Yeibechai Chant

78 RPM

\$1.50, Canyon Records, No. 145

2 different teams

Yei-Be-Chai Songs

33 LP

\$4.98, Canyon Records, No. 6069

Members of Centennial Dance Team Singers: Alfred Yazzie, Walter Yazzie, Mark Slickey, Leroy Martin.

Ye'i Be Chai

33 LP

\$4.75, Rhythm of the Redman, RNB-1

## B. APACHE RECORDS

Album No. AP - 500

33 LP

\$4.75, Rhythm of the Redman

Apache Tribe, McNary, Arizona

Side I

1. Sunrise Dance
2. Clown Dance
3. Fire Dance
4. Devil Dance
5. Fire Dance

Side II

1. Clown Dance
2. Fire Dance
3. Sunrise Dance
4. Devil Dance
5. Fire Dance

Apache

33 LP

\$4.95, Library of Congress, L 42

Recorded and edited by Willard Rhodes

2 Crown Dance Songs; Sunrise Dance Songs; Love Songs; Fire Dance Song; Moccasin Game Songs; Love Songs. Songs from the Girls' Puberty Rite.

Apache

33 LP

\$4.98, Canyon Records, No. 6053

Total of 14 songs by Philip & Patsy Cassadore, favorite San Carlos Apache singers.

Apache Crop Songs

78 RPM

\$1.50, Canyon Records, No. 137

Apache Lightning Songs

78 RPM

\$1.50, Canyon Records, No. 139

Apache Love Call & Philip's Happy Song  
45 RPM  
\$1.20, Canyon Records, No. 660  
Philip Cassadore

Apache Love Call & Mescalero Trail  
45 RPM  
\$1.20, Canyon records, No. 642  
P. Cassadore & Murphy Cassa

Apache Two Step & Back and Forth Courtsip Dance  
45 RPM  
\$1.20, Canyon Records, No. 644  
Manuel Hinton & P. Cassadore

Crown Dance Songs  
45 RPM  
\$1.20, Canyon Records No. 661  
Philip Cassadore

Farewell Song & Apache Kid Song  
45 RPM  
\$1.20, Canyon Records, No. 618  
Philip Cassadore

For An Apache Maiden & Happy Road  
45 RPM  
\$1.20, Canyon Records, No. 670  
Murphy Cassa

I'll Go With You & I Came To The Place  
78 RPM  
\$1.50, Canyon Records, No. 179

I'll Walk With You Again & They Think I'm Married  
45 RPM  
\$1.20, Canyon Records, No. 617  
Patsy Cassadore

I'm In Love With A Navajo Boy & Girl's Round Dance  
78 RPM  
\$1.50, Canyon Records, No. 187

I'm Looking For My Boyfriend & I'm Not An Old Maid  
45 RPM  
\$1.20, Canyon Records, No. 600

Mountain Spirit Dance & Joyous Song  
78 RPM  
\$1.50, Canyon Records, No. 138

My Cousin & Lonesome  
45 RPM  
\$1.20, Canyon Records, No. 631  
Edwin Endfyeld-Solo

Philip Cassadore Sings Apache Songs  
33 LP  
\$4.98, Canyon Records, No. 6056  
Total of 14 songs by Philip Cassadore (none on other records)

Philip Cassadore Sings More Apache Songs

33 LP

\$4.98, Canyon Records, No. 6070

A variety of Apache songs by the popular San Carlos singer

Short Romance & Long Romance

45 RPM

\$1.20, Canyon Records, No. 658

Patsy Cassadore

Sunrise Dance

78 RPM

\$1.50, Canyon Records, No. 160

Part 1 & 2

Sunrise Dance

78 RPM

\$1.50, Canyon Records, No. 161

Part 3 & 4

Too Late Now & Okalhoma Trail

45 RPM

\$1.20, Canyon Records, No. 669

Murphy Cassa

Traditional Apache Songs

33 LP

\$4.98, Canyon Records, No. 6071

Sung by Philip Cassadore. Old Apache songs, especially selected by Philip for their beauty, tradition, and meaning.

You Think I'm In Love With You & Apache Wedding Song

45 RPM

\$1.20, Canyon Records, No. 653

Manuel Hinton, leader, accompanied by Philip Cassadore

Where is He? & I'm Traveling a Longely Road

45 RPM

\$1.20, Canyon Records, No. 659

Patsy Cassadore

## C. OTHER SOUTHWESTERN TRIBES

### Hopi

Basket Dance & Rainbow Dance

45 RPM

\$1.20, Canyon Records, No. 655

Hopi Singers from Second Mesa, David Taliewiftema, leader

Buffalo Dance & Victory Dance

78 RPM

\$1.50, Canyon Records, No. 135



Butterfly Dance & Eagle Dance  
78 RPM  
\$1.50, Canyon Records, No. 134

David Taliewiftema's Buffalo Dance Song  
45 RPM  
\$1.20, Canyon Records, No. 656  
Hopi Singers from Second Mesa, David Taliewiftema, leader  
Contents: David Taliewiftema's Buffalo Dance Song and David Taliewiftema's  
Butterfly Dance Song.

Hopi Kachina Songs and Six Other Songs by Hopi Chanters  
33 LP  
\$7.95, Folkways, No. 4394  
Five rain and growth songs recorded during religious ceremonies, plus Butterfly  
Dance Song, Snake Dance, 4 others.

Hopi Shalako & Mudhead Song  
78 RPM  
\$1.50, Canyon Records, No. 165

### Laguna

Corn Dance  
78 RPM  
\$1.50, Canyon Records, No. 609  
Leo & Valentino Lacapa

Fly, Butterfly, Fly & Deer Dance Song  
45 RPM  
\$1.20, Canyon Records, No. 620  
Solo-Laurence Aragon

Laguna  
33 LP  
\$4.98, Canyon Records, No. 6058  
Twelve previously un-recorded selections from the Laguna Pueblo

### Papago

Song of Black Mountain & Song of the Green Rainbow  
78 RPM  
\$1.50, Canyon Records, No. 183

Songs of the Papago  
33 LP  
\$4.98, Library of Congress, L31  
Recorded and edited by Frances Densmore. 8 Songs connected with legends; 5  
Songs connected with ceremonies; Songs connected with expeditions to obtain  
salt; 4 Songs connected with treatment of the sick; 2 Dream Songs; 3 War  
Songs; Song of the Kicking-Ball Race; Miscellaneous Song.

Whistling Black Mountain & The Going Home Song  
78 RPM  
\$1.50, Canyon Records, No. 184

## Pima

Evening Song & Mountain By The Sea

45 RPM

\$1.20, Canyon Records, No. 668

Song From the Woodpecker Group & Pima Coyote Song

78 RPM

\$1.50, Canyon Records, No. 190

Songs From the Pima

33 LP

\$4.98, Canyon Records, No. 6066

11 Swallow Songs by Amos Richard and His Group, Salt River Reservation.

## Taos

About This Time In Blue Lake & Why Didn't You Come to the Dance

45 RPM

\$1.20, Canyon Records, No. 652

Solo-Al Lujan

Horsetail Dance & Friendship Songs

45 RPM

\$1.20, Canyon records, No. 602

Fred Romero Group

New Taos War Dance Song & Stonelake Special

78 RPM

\$1.50, Canyon Records, No. 196

Adam Trujillo Group

New Taos War Dance Song & Stonelake Special

45 RPM

\$1.20, Canyon Records, No. 603

Adam Trujillo

Round Dance Songs of Taos Pueblo

33 LP

Vol. 1, \$5.00, Indian House, IH 1001

Vol. 2, \$5.00, Indian House, IH 1002

31 Taos round dance songs sung by John C. Gomez, Orlando Lujan, Ralph Lujan, Benny Mondragon, Ruben Romero and Louis Sandoval. Recorded at Taos Pueblo, New Mexico. Introductory notes on jacket.

Staying Home & Bobby's Girl

45 RPM

\$1.20, Canyon Records, No. 651

Solo-Al Lujan

Taos Round Dance

33 LP

Vol. 1, \$5.00, Indian House, IH 1003

Vol. 2, \$5.00, Indian House, IH 1004

32 Taos round dance songs by Steven Archuleta, Andy Lujan, Frederick Lujan, Jr., Hubert Lujan, Joseph Luis Mirabal, John C. Romero, and Manuel Sandy. Recorded at Taos Pueblo, New Mexico. Introductory notes on jacket.

Taos Round Dance & Clown Dance  
78 RPM  
\$1.50, Canyon Records, No. 142  
Solo

Taos War Dance & Taos Special Dance  
45 RPM  
\$1.20, Canyon Records, No. 610  
Fred Romero Group

## Zuni

Album No. Zuni - 510  
33 LP  
\$4.75, Rhythm of the Redman  
Zuni Tribe, Zuni, New Mexico

### Side I

1. Rain Dance
2. Buffalo Dance
3. Buffalo Dance (boys)
4. Victory Dance

### Side II

1. Buffalo Dance
2. Buffalo Dance
3. Coyote Dance
4. Battle Song
5. Victory Song

Summer Songs From Zuni  
33 LP  
\$4.98, Canyon Records, No. 6077  
New recording by Leo Quetawki, leader, Jimmie Awashu, Willie Lekeety,  
Hudson Ahiite. Contains 10 songs for the summer rain dance season.

## Zuni

33 LP  
\$4.98, Canyon Records, No. 6060  
Thirteen authentic dance songs from the Zuni Pueblo  
Singers, Lew Quetawki Group & L. Shebaba Group

Zuni Comanche Song & Buffalo Dance  
78 RPM  
\$1.50, Canyon Records, No. 157

## Other Southwestern Tribes

Bow and Arrow  
78 RPM  
\$1.50, Canyon Records, No. 6160-d  
Solo-Natay. Santa Ana

Cradle Song & Buffalo Dance  
78 RPM  
\$1.50, Canyon Records, No. 140  
Jemez

Harvest Dance & Hunting Dance  
78 RPM  
\$1.50, Canyon Records, No. 141  
Jemez

Hopi Butterfly & Zuni Nah-ha-li-sho  
45 RPM  
\$1.20, Canyon Records, No. C546  
Group Singers. Hopi & Zuni

Hopi Harvest & Santa Ana Bow & Arrow  
45 RPM  
\$1.20, Canyon Records, No. D-45  
By Natay, Navajo Singer

Indian Music of the Southwest  
33 LP  
\$5.95, Folkways, No. 8850  
Instrumental and vocal music of Hopi, Zuni, Navaho, Apache, 6 other tribes,  
recorded on location by Laura Boulton. Notes.

Music of the American Indians of the Southwest  
33 LP  
\$7.95, Folkways, No. 4420  
Traditional music of ten tribes shows an amazing variety of styles and forms:  
haunting Taos Moonlight Song, rhythmic Hopi Butterfly Dance, colorful  
Apache Devil Dance. Also, music of Zuni, San Ildefonso, Yuma, Papago,  
Walapai and Havasupai. Recorded by Willard Rhodes in cooperation with U.S.  
Office of Indian Affairs.

Music of the Pueblos, Apache and Navaho  
33 LP  
\$4.50, Taylor Museum  
Recorded by David P. McAllester and Donald N. Brown.  
Edited by Donald N. Brown. Contains selections from the Pueblos of Taos,  
Santa Clara and Zuni; Apache instrumental and vocal music; and several Navajo  
selections. Included with the record is the illustrated booklet by Dr.  
McAllester, *Indian Music of the Southwest*, and a set of *Notes* which include  
translations of the texts of the songs and information about each selection.

Prisoner's Song & Old Style Eagle Dance  
45 RPM  
\$1.20, Canyon Records, No. 608  
Leo & Valentino Lacapa. Tewa

Pueblo Songs from San Juan  
33 LP  
\$4.98, Canyon Records, No. 6065  
Singers: Peter V. Aguino, Juan J. Aguino, Carpio Trujillo, Joe M. Abeyta,  
Diego Aguino

Pueblo: Taos, San Ildefonso, Zuni, Hopi  
33 LP  
\$4.95, Library of Congress, L 43  
Recorded and edited by Willard Rhodes. Taos Horse Stealing Song; Taos War  
Dance; Forty Nine Song; San Ildefonso Peace Dance; San Ildefonso Buffalo

Dance; San Ildefonso Eagle Dance; Zuni Commanche Dance; Zuni Rain Dance; Zuni Lullaby; Hopi Long Haired Kachina Dance; Hopi Version of Dixie; Hopi Lullaby; Hopi Butterfly Dance.

Songs of Yuma, Cocopa and Yaqui

33 LP

\$4.95, Library of Congress, L 24

Recorded and edited by Frances Densmore. 7 Yuma Deer Dance Songs; 3 Yaqui Deer Dance Songs; 5 Cocopa Bird Dance Songs; Yuma Ca' koramus Dance Song; Cocopa Tcumanpa 'Xwa Dance Song; 2 Yuma Lightening Songs; 2 Yuma Songs used in the treatment of the Sick; Yuman Song with Cremation Legend; 5 Cocopa Songs with Cremation Legend.

Tews Love Song

78 RPM

\$1.50, Canyon Records, No. 142

Solo-Pop Chalee

## D. PLAINS MUSIC

Arapaho

Fast Wolf Dance (1 & 2)

78 RPM

\$1.50, Canyon Records, No. 195

Slow Wolf Dances (1 & 2)

78 RPM

\$1.50, Canyon Records, No. 194

The Social Songs of the Arapaho Sun Dance

33 LP

\$4.98, Canyon Records, No. 6080

The music many of our customers have been requesting, sung by Felix Groesbeck and Wind River Singers of Fort Washakie, Wyoming.

Sun Dance Song (1 & 2)

78 RPM

\$1.50, Canyon Records, No. 198

War Dance Songs

33 LP

\$5.00, Indian Records & Supplies, IR 150

8 Track Car Tape, \$7.50, Ind. Rec. & Sup., No. 150

3 3/4 Speed Tape, \$7.50, Ind. Rec. & Sup., No. 150

Cassette tape, \$7.50, Ind. Rec. & Sup., No. 150

By Felix Groesbeck, Irma Groesbeck, Clark Trumbull, Jr., Duane Tillman, Mervin Browne and Joyce Bell. Recorded at Ft. Washakie, Wyoming.

Side 1: 8 War Dance Songs; Side 2: 5 Round Dance Songs, 3 Rabbit Dance Songs.

Arapaho (Northern)



## Arikara

Don't Be Afraid of Night & My Enemy Awaits  
45 RPM  
\$1.20, Canyon Records, No. 667  
White Shield Singers

Grass Dance Songs No. 1 and 2  
78 RPM  
\$1.50, Canyon Records, No. 647  
White Shield Singers

Grass Dance Songs No. 3 & 4  
78 RPM  
\$1.50, Canyon Records, No. 648  
White Shield Singers

War Dance Song & Grass Dance Song  
45 RPM  
\$1.20, Canyon Records, No. 649  
White Shield Singers

## Blackfeet

Grass Dance Songs  
33 LP  
\$5.00, Indian Records & Supplies, IR 220  
8 Track Car Tape, \$7.50, Ind. Rec. & Sup., No. 220  
3 3/4 Speed Tape, \$7.50, Ind. Rec. & Sup., No. 220  
Cassette Tape, \$7.50, Ind. Rec. & Sup., No. 220  
Pat Kennedy, Clyde Heavy Runner, Kenneth Old Person & Aloysious Weasel  
Head. Recorded at Browning, Montana. Side 1: 6 Grass Dance Songs; Side 2: 4  
Owl Dance Songs, 1 Contest Trick Song, 1 Crow Hop Song.

Tribal Grass Dance Songs (Warriors Dance)  
33 LP  
\$4.00, Songs of the Redman, Blackfeet - 100  
Browning, Montana. A Whitegrass, P. Kennedy.

Tribal Grass Dance Songs  
33 LP  
\$4.00, Songs of the Redman, Blackfeet - 104  
Cardston, Alberta, Canada. S. Whiteman, Ed Morning Owl, W. Morning Owl.

## Cheyenne

Cheyenne Hand Game Songs  
45 RPM  
\$1.20, Canyon Records, No. 643  
The Tallbirds

Fast War Dance & Round Dance  
78 RPM  
\$1.50, Canyon records, No. 166

Fast War Dance Song & If I Say I Marry You  
45 RPM  
\$1.20, Canyon Records, No. 630  
M. Medicine, P. Medicine, B. Pimpv.

Lonesome for My Sweetheart & Oak Creek Rim  
78 RPM  
\$1.50, Canyon Records, No. 192  
Cheyenne Dave and Group

Meet Me at Nob Hill & Heart Break Teepee  
45 RPM  
\$1.20, Canyon Records, No. 199  
Cheyenne Dave Group

Oklahoma 49 Songs (No. 1 & 2)  
78 RPM  
\$1.50, Canyon Records, No. 176

Peyote Opening Song  
33 LP  
\$5.00, Indian Records & Supplies, IR No. 321  
8 Track Car Tape, \$7.50, Ind. Rec. & Sup., No. 321  
3 3/4 Speed Tape, \$7.50, Ind. Rec. & Sup. No. 321  
Cassette Tape, \$7.50, Ind. Rec. & Sup., No. 321  
Grover Turtle & Arthur Madbull. Recorded at Fay, Oklahoma.  
Side 1: 1 Peyote Opening Song, 1 Peyote Midnight Water Song, 1 Peyote  
Morning Water Song, 1 Peyote Closing Song, 8 Other Peyote Songs. Side 2: 12  
Other Peyote Songs. Southern Cheyenne.

1963 Sun Dance Song & Veterans' Song  
78 RPM  
\$1.50, Canyon Records, No. 640  
Philip Whiteman & Group. Northern Cheyenne.

Tallbird Special & I'm Going to Marry That Girl  
45 RPM  
\$1.20, Canyon Records, No. 645  
49 Songs - The Tallbirds

War Dance Song  
45 RPM  
\$2.00, Indian Records & Supplies, IR 270  
Philip Whiteman, John Whiteman, Burton Fisher & George Fisher. Recorded at  
Lame Deer, Montana. Side 1: 1 War Dance Song; Side 2: 1 War Dance Song.  
Northern Cheyenne.

War Dance Song  
45 RPM  
\$2.00, Indian Records & Supplies, IR 271  
Same Singers as IR 270 but different songs. Northern Cheyenne.

War Dance Songs  
33 LP  
\$5.00, Indian Records & Supplies, IR No. 303  
8 Track Car Tape, \$7.50, Ind. Rec. & Sup., No. 303  
3 3/4 Speed Tape, \$7.50, Ind. Rec. & Sup., No. 303  
Cassette Tape, \$7.50, Ind. Rec. & Sup., No. 303  
Same singers as IR 270 & IR 271 but these 12 songs are different than the  
songs on the two 45 RPM records. Side 1: 6 War Dance Songs; Side 2: 6 War  
Dance Songs. Northern Cheyenne.

War Dance Songs  
33 LP  
\$5.00, Indian Records & Supplies, IR No. 304

8 Track Car Tape, \$7.50, Ind. Rec. & Sup., No. 304  
3 3/4 Speed Tape, \$7.50, Ind. Rec. & Sup., No. 304  
Recorded at Birney, Montana. Burton Fisher, George Fisher, Charles Little  
Oldman and Clifford Bighead. Side 1: 6 War Dance Songs; Side 2: 49 Social  
Dance Songs. Northern Cheyenne.

#### War Dance Songs

33 LP  
\$5.00, Indian Records & Supplies, IR No. 320  
8 Track Car Tape, \$7.50, Ind. Rec. & Sup., No. 320  
3 3/4 Speed Tape, \$7.50, Ind. Rec. & Sup., No. 320  
Cassette Tape, \$7.50, Ind. Rec. & Sup., No. 320  
Recorded at Fay, Oklahoma. Roy Nightwalker, Denny Old Crow, Hailman  
Little Coyote, Mary Little Coyote & Bertha Little Coyote. Side 1: 8 War Dance  
Songs; Side 2: 5 Round Dance Songs, 2 Scalp Dance Songs, 2 49 Social Dance  
Songs. Southern Cheyenne.

#### Warriors Dance Songs

33 LP  
\$4.00, Songs of the Redman, Northern Cheyenne - 108  
Lame Deer, Montana. Phil, Whiteman, Harvey Whiteman, Thos. Wooden Leg,  
G. White Dirt, J. Red Cloud.

#### Warriors Dance Songs

33 LP  
\$4.00, Songs of the Redman, Northern Cheyenne - 111  
Lame Deer, Montana. Phil. Whiteman, Burton Fisher, George Fisher, E. Little  
Coyote.

#### Crow

#### Grass Dance Songs

33 LP  
\$5.00, Indian Records & Supplies, IR No. 475  
8 Track Car Tape, \$7.50, Ind. Rec. & Sup., No. 475  
3 3/4 Speed Tape, \$7.50, Ind. Rec. & Sup., No. 475  
Cassette Tape, \$7.50, Ind. Rec. & Sup., No. 475  
Recorded at Crow Agency, Montana. Warren Bear Cloud, Fern Bear Cloud,  
Robert Other Medicine and Joe Picket. Side 1: 8 Grass Dance Songs; Side 2: 6  
Grass Dance Songs.

#### Grass Dance Songs

33 LP  
\$5.00, Indian Records & Supplies, IR No. 476  
8 Track Car Tape, \$7.50, Ind. Rec. & Sup., No. 476  
3 3/4 Speed Tape, \$7.50, Ind. Rec. & Sup., No. 476  
Cassette Tape, \$7.50, Ind. Rec. & Sup., No. 476  
Same singers as on IR 475 but different songs. Side 1: 9 Grass Dance Songs;  
Side 2: 2 War Bonnet Songs, 6 Owl Dance Songs, 2 Push Dance Songs.

#### Owl Dance & Push Dance

45 RPM  
\$1.20, Canyon Records, No. 662  
Donald Deernose.

#### Warriors Dance Songs & Owl Dances (Cricle)

33 LP  
\$4.00, Songs of the Redman, Crow - 116-/Crow-216-B Crow Agency, Montana.  
Mickey Old Coyote, Frank Backbone, Sr., R. Other Medicine, Lindsey Bad  
Bear.

## Kiowa

### Black-Leg Warrior Society (Militant Organization)

33 LP

\$4.00, Songs of the Redman, Kiowa - 305

Leonard Cozad, J. Sankodota, Oscar Tahlo, Laura Tahlo.

### Circle & Oklahoma Two Step

33 LP

\$4.00, Songs of the Redman, Kiowa - 274

Nathan Doyebi, Ernest Red Bird, Jas. Aunquoe, Ruth Red Bird.

### Circle & Oklahoma Two Step

33 LP

\$4.00, Songs of the Redman, Kiowa - 278

Leonard Cozad, J. Sankdota, Oscar Tahlo, Laura Tahlo.

### Circle & Oklahoma Two Step

33 LP

\$4.00, Songs of the Redman, Kiowa - 284/256

Melvin Geionty, K.D. Edwards.

## Kiowa

33 LP

\$4.95, Library of Congress, L 35

Recorded and Edited by Willard Rhodes. Sun Dance Songs; Setanke's Death Song; Ghost Dance Songs; Legend Songs; Christian Prayer Songs; Peyote Songs; Christian Hymns; Round Dance; Rabbit Society Dance; War Dance Songs; Squat Dance; Two Step; Flag Song.

## Kiowa

33 LP

\$7.95, Folkways, No. 4393

Songs and dances of the Kiowa, recorded in Tulsa, Oklahoma: Flag Song, Kiowa Gourd Dance, more. Notes.

### Kiowa 49--War Expedition Songs s

33 LP, \$5.00 Indian House, IH 2505

8 Track Tape, \$6.00, Indian House, IH 2505

Cassette Tape, \$6.00, Indian House, IH 2505

16 Kiowa "forty-nine" songs sung by Gregory Haumpy, Billy Hunting Horse, Ralph Kotay, Bill Koomsa, Barbara Ahhaitty, Peral Kerchee, Angeline Koomsa, Nan B. Koomsa and Wilda Koomsa. Recorded at Carnegie, Oklahoma. Introductory notes on jacket.

### Kiowa Ohoma Dance Songs

33 LP

\$4.00, Songs of the Redman, Kiowa - 140

Leonard Cozad, Jasper Sankadota, Gus Palmer.

### Kiowa Peyote Songs & Kiowa-Apache Songs

33 LP

\$4.00, Songs of the Redman, Kiowa - 548

Emmett Williams, (Kio-Apache), Nathan Doyebi, Edgar Guoladdle, Nelson Big Bow.

Kiowa Peyote Songs

33 LP

\$4.00, Songs of the Redman, Kiowa - 549

James Aunquoe, Ernest Red Bird, Oscar Tahlo, A. & F. Tsontokoy. Opening, Mid-Nite, Morning, Closing Songs.

Kiowa Peyote Songs

33 LP

\$4.00, Songs of the Redman, Kiowa - 590

Edward Humming Bird

Kiowa Peyote Songs

33 LP

\$4.00, Songs of the Redman, Kiowa - 592

Edgar Guoladdle

Kiowa Tia-Pah Society (Gourd Dance Songs)

33 LP

\$4.00, Songs of the Redman, Kiowa - 301

Kiowa Veterans Honor Songs

33 LP

\$4.00, Songs of the Redman, Kiowa - 265

Kiowa Veterans Honor Songs, Kiowa Flag Song, War Song of the Thunderbirds, Miss Indian America XII-Miss Sharon Ahtone (Coronation Songs, 1967, Kiowa).

Kiowa War Dance & Kiowa Round Dance

78 RPM

\$1.50, Canyon Records, No. 149

War Dance Songs

33 LP

\$5.00, Indian Records & Supplies, IR 655

8 Track Car Tape, \$7.50, Ind. Rec. & Sup., No. 655

3 3/4 Speed Tape, \$7.50, Ind. Rec. & Sup., No. 655

Cassette Tape, \$7.50, Ind. Rec. & Sup., No. 655

Recorded at Fay, Oklahoma. Roland Horse, Bruce Haumpy and Billy Hunting Horse. Side 1: 8 War Dance Songs; Side 2: 4 Round Dance Songs, 4 49 Social Dance Songs.

Warriors Dance Songs & 49 Social Dance Songs

33 LP

\$4.00, Songs of the Redman, Kiowa - 131/354

Nathan Doyebi, Ernest Red Bird, Jas. Aunquoe, Yale Spotted Bird, Ruth Red Bird.

Warriors Dance Songs (Slow & Fast Songs)

33 LP

\$4.00, Songs of the Redman, Kiowa - 137

Nathan Doyebi, Ernest Red Bird, Jas. Aunquoe, Ruth Red Bird. Ohoma Society. Oklahoma

Omaha

Omaha Flag Song & Omaha Contest Dance

78 RPM

\$1.50, Canyon Records, No. 151



Omaha Helushka Dance & Omaha Round Dance:  
45 RPM  
\$1.20, Canyon Records, No. 60745  
Chief Spotted Back Hamilton and Omaha Group Singers

Tribal Prayer & Flute Song  
78 RPM  
\$1.50, Canyon Records, No. 601

## Ponca

Ponca Helushka Dances (1 & 2)  
45 RPM  
\$1.20, Canyon Records, No. 60645  
Chief Spotted Back Hamilton and Ponca Group Singers

Ponca Peyote Songs--Vol. 1  
33 LP  
\$5.00, Indian House, IH 2005  
8 Track Tapes, \$6.00, Indian House, IH 2005  
Cassette Tapes, \$6.00, Indian House, IH 2005  
28 Ponca Peyote songs sung by Harry Buffalohead, James Clark, Joe H. Rush, Franklin Smith and Sylvester Warrior. Recorded at Ponca City, Oklahoma. Introductory notes on jacket.

Traditional Straight Dance  
33 LP  
\$4.00, Songs of the Redman, Ponca - 119  
Side 1: Traditional Straight Dance, Contest Songs--Straight Dance, Men's Fancy War Dance contest songs (series of 4 songs); Side 2: Tribal Flag Song, Veterans Honor Song--Trotting Songs, Chief, Yellow Bear's Death Song, Memorial for War Dead. Sylvester Warrior, Albert Waters, Lamont Brown.

War Dance Songs of the Ponca  
33 LP  
Vol. 1, \$5.00, Indian House, IH 2001  
Vol. 2, \$5.00, Indian House, IH 2002  
40 war dance songs of the Ponca Hethoshka sung by Lamont Brown, Harry Buffalohead, Joe H. Rush, Russell Rush, Sylvester Warrior, Albert Waters, Louis Yellow Horse, Alice Cook, Lucy C.F. Ribs, and Stella Yellow Horse. Camp crier is James Waters. Album begins with crier's call for the dancers, followed by the Hethoshka Flag Song. On side two of second volume are trot songs and charging (contest) songs. Recorded at Ponca City, Oklahoma. Introductory notes on jacket.

## Sioux

Chief's Honoring Song & Fast Sioux War Dance  
78 RPM  
\$1.50, Canyon Records, No. 193  
Oglala Sioux

Fast War Dance Songs

33 LP

\$5.00, Indian Records and Supplies, IR 1193

8 Track Car Tape, \$7.50, Indian Records & Supplies, No. 1193

3 3/4 Speed Tape, \$7.50, Ind. Rec. & Sup., No. 1193

Recorded at Pine Ridge, S. D. by "The Sioux Travelers" Cleveland Highbull, Leroy Reddist, Delores Highbull and Leroy Brings Plenty. Side: 6 Fast War Dance Songs; Side 2: 6 War Dance Songs.

Fort Kipp Sioux Singers at Fort Qu'appelle

33 LP

\$4.98, Canyon Records, No. 6079

This popular Sioux Singing group from Montana is one of the great drums of the Northern Plains. Record contains: Canadian Flay Song, U.S. Flag Song, Contest Dance Songs and Grass Dance Songs.

Grass Dance & Omaha Dance

78 RPM

\$1.50, Canyon Records, No. 611

Pine Ridge, Rosebud, Fort Thompson Group

Grass Dance No. 2 & Second Omaha Dance

78 RPM

\$1.50, Canyon Records, No. 612

Pine Ridge, Rosebud, Fort Thompson Group

Grass Dance Songs

33 LP

\$5.00, Indian Records & Supplies, IR 1194

8 Track Car Tape, \$7.50, Ind. Rec. & Sup., No. 1194

3 3/4 Speed Tape, \$7.50, Ind. Rec. & Sup., No. 1194

Cassette Tape, \$7.50, Ind. Rec. & Sup., No. 1194

Recorded at Ft. Thompson, S.D. Leonard Metcalf, Dan Fire Cloud, Francis Fire Cloud, Robert Touche & Hollis Medicine Crow. Side 1: 8 Grass Dance Songs; Side 2: 1 Original Sioux Flag Song, 5 Veterans Honoring Songs, 2 Penny Dance Songs.

Korea Song & Love Song

78 RPM

\$1.50, Canyon Records, No. 170

Oglala Sioux

Montana Grass Songs No. 1 & 2

78 RPM

\$1.50, Canyon Records, No. 664

Ft. Peck Sioux Singers

Montana Grass Songs No. 3 & 4

78 RPM

\$1.50, Canyon Records, No. 665

Ft. Peck Sioux Singers

Montana Grass Songs No. 5 & 6

78 RPM

\$1.50, Canyon Records, No. 666

Prison Song & Oldest Love Song of the Sioux  
78 RPM  
\$1.50, Canyon Records, No. 638  
Solo-W. Horncloud

Rosebud Omaha Song & Traditional Sioux Song  
78 RPM  
\$1.50, Canyon Records, No. 673  
Rosebud Sioux Singers

Rosebud Omaha Songs No. 2 & 3  
78 RPM  
\$1.50, Canyon records, No. 673  
Rosebud Sioux Singers

Rosebud Omaha Songs No. 4 & 5  
78 RPM  
\$1.50, Canyon Records, No. 674  
Rosebud Sioux Singers

Scouting Dance & Rabbit Song  
78 RPM  
\$1.50, Canyon Records, No. 167  
Ogala Sioux

Sioux  
33 LP  
\$4.95, Library of Congress, L 40  
Recorded and edited by Willard Rhodes. Sun Dance Songs; Ghost Dance Songs.  
Christian Hymn; Peyote Songs; Lullaby; Hand Game Songs; Love Songs; Fox  
Society Song. Omaha Society Song; Brace Heart Society Song; Hunka Song;  
Brave Inspiring Song; Honoring Song; Death Songs; Omaha Dance Songs;  
Rabbit Dance Song.

Sioux Favorites  
33 LP  
\$4.98, Canyon Records, No. 6059  
8 Track Tape, \$6.95, Canyon Records, No. 8-6059  
14 of the all-time favorites, re-recorded from the 78 RPM library.

Sioux Love Song & Rabbit Dance Song  
78 RPM  
\$1.50, Canyon Records, No. 623  
Solo-W. Horncloud

Sioux National Anthem, Victory Song & Flag Dance Song  
78 RPM  
\$1.50, Canyon Records, No. 628  
Solo-W. Horncloud

Sioux Omaha Songs  
68 RPM  
\$1.50, Canyon Records, No. 646  
W. Horncloud

Sioux Rabbit Dance & Favority Love Song

78 RPM

\$1.50, Canyon Records, No. 624

Solo-W. Horncloud

Sioux Round Dance Song No.1 & 2

78 RPM

\$1.50, Canyon Records, No. 613

Pine Ridge, Rosebud, Fort Thompson Group

Song of a Showman & Marine Song

78 RPM

\$1.50, Canyon Records, No. 637

Solo-W. Horncloud

Songs of the Sioux

33 LP

\$4.98, Canyon Records, No. 6062

8 Track Tape, \$6.95, Canyon Records, No. 8-6062

Fifteen songs from the Rosebud Sioux. Singers: Ben & Iva Black Bear, John Good, Frank Picket Pin, Rudy Runs Above, Steve Spotted Tail.

Songs of the Sioux

33 LP

\$4.95, Library of Congress, L 23

Recorded and edited by Frances Densmore. 6 Songs of the Sun Dance; 4 War Songs; 3 Songs of the Grass Dance; 3 Songs of Societies; Song Concerning the Sacred Stones; 3 Songs used in the Treatment of the Sick: 7 Miscellaneous Songs.

War Dance Songs

33 LP

\$5.00, Indian Records and Supplies, IR 1195

8 Track Car Tape, \$7.50, Ind. Rec. & Sup., No. 1195

3 3/4 Speed Tape, \$7.50, Ind. Rec. & Sup., No. 1195

Cassette Tape, \$7.50, Ind. Rec. & Sup., No. 1195

Recorded at Oglala, South Dakota. By "The Sons of the Oglalas" Matthew Two Bulls, Nellie Two Bulls, Matthew Two Bulls, Jr., and Everette Lone Hill. Side 1: 7 War Dance Songs; Side 2: 1 Sioux National Anthem, 3 Veteran Honoring Songs, 5 Rabbit Dance Songs.

William Horncloud Sings Sioux Rabbit Songs

33 LP

\$4.98, Canyon Records, No. 6081

A group of the favorite rabbit songs, as only Bill Horncloud knows them and can sing them! None of these are on other records.

**Other Plains Tribes**

Cheyenne Forty Nine & Crow War Dance

78 RPM

\$1.50, Canyon Records, No. 169

Chippewa

33 LP

\$4.98, Canyon Records, No. 6082

War Dance Songs by the Ponemah Chippewa Singers of the Red Lake Reservation.

Circle or Owl Dances

33 LP

\$4.00, Songs of the Redman, Chippewa-Cree-200

John Meyers, Paul Eagleman, Charles Gopher, Billie Baker, Windy Boy.

Circle or Owl Dances

33 LP

\$4.00, Songs of the Redman, Blackfeet - 204/Crow - 211

Edward Morning Owl, Wilbur Morning Owl, Harvey Bear Cloud.

Commanche Peyote Songs

33 LP

Vol. 1, \$5.00, Indian House, IH 2401

Vol. 2, \$5.00, Indian House, IH 2402

47 Commanche Peyote morning songs sung by Roy Simmons, Jay Neido, Roy Wockmetooah, Roe Kahrahra, Mary Poafpybitty, Jessie Poahway and Ida Wockmetooah. Recorded at Apache, Oklahoma. Introductory notes on jacket.

Dance of Thirst

33 LP

\$4.00, Songs of the Redman, North-Chyne-700/Crow-705

Sun Dance Songs. Crow: John White Man, Milton Yellow Mule, Mrs. Yellow Mule. Northern Cheyenne: Paul Whiteman, Thos. Wooden Leg, Harvey Whiteman, J. White Dirt.

Great Plains Singers & Songs

33 LP

\$4.98, Canyon Records, No. 6052

8 Track Tape, \$6.95, Canyon Records, No. 8-6052

Contents: Total of twenty different selections from: Bill Koomsa & Group (Kiowa), White Shield Singers (Arikara), Little Axe Singers (Shawnee), Cheyenne Dave Group (Cheyenne), Phillip Whiteman Group (Northern Cheyenne), Chief Spotted Back & Poncas (Ponca), Phoenix Plains Club (Plains), Oglala Group (Sioux), Group (Arapahoe).

Handgame of the Kiowa, Kiowa Apache and Comanche

33 LP

\$5.00, Indian House, IH 2501

Carnegie Roadrunners vs. Billy Goad Hill. 23 Handgame songs sung by these two teams during an actual game. More than 60 singers. Recorded live at Carnegie, Oklahoma. Introductory notes on jacket.

I Don't Care & At the Pow-Wow

45 RPM

\$1.20, Canyon Records, No. 657

Kiowa Round Dance. Rough Arrow & Plain Indian Singers of Phoenix

Indian Music of the Canadian Plains

33 LP

\$7.95, Folkways, No. 4464

Cree, Blood and Blackfoot songs and dances, performed by native singers musicians.



It's OK With Me & 49 Dance Songs  
45 RPM  
\$1.20, Canyon Records, No. 627  
Rough Arrow & Plains Singers

Kiowa-Cheyenne Songs  
33 LP  
\$4.00, Songs of the Redman, Kiowa-547/Cheyenne-504  
American Native Church, Peyote Ritual Songs. Ralph Turtle, Edgar Guoladdle,  
James Aunquoe, Nathan Doyebi.

Music of the Pawnee  
33 LP  
\$7.95, Folkways, No. 4334  
Forty-five Pawnee Songs: war, love, buffalo, more. Sung by Mark Evarts.  
Notes.

Music of the Sioux and the Navajo  
33 LP  
\$7.95, Folkways, No. 4401  
Fourteen ceremonial and secular songs demonstrate the vitality of modern  
American Indian culture. Native singers and musicians recorded by Willard  
Rhodes during tribal gatherings for the U.S. Office of Indian Affairs. Both  
traditional and contemporary songs. Sioux: Rabbit Dance, Peyote Cult Song,  
Sun Dance, more. Navajo: Riding Song, Silversmith's Song, Corn Grinding  
Song, others.

Omaho Helushka Dance & Sioux War Dance  
78 RPM  
\$1.50, Canyon Records, No. 150

Pawnee Hand Game Songs  
45 RPM  
\$1.20, Canyon Records, No. 614  
Lawrence Good Fox & Lawrence Murie

Peyote Ritual Songs  
33 LP  
\$4.00, Songs of the Redman, Kio-Com-507/565  
Kiowa, Comanche, Nelson Big Bow, Harding Big Bow, Walter Ahhaity

Peyote Songs  
33 LP  
\$4.00, Songs of the Redman, Kowas-Commanche-591  
Nelson Big Bow

Plains: Comanche, Cheyenne, Kiowa, Caddo, Wichita, Pawnee  
33 LP  
\$4.95, Library of Congress, L39  
Comanche Raid Song; Comanche Christian Hymn, Comanche Round Dance  
Song; Comanche 49 Song; Cheyenne War Dance Song; Cheyenne Wolf Song;  
Cheyenne Lullaby; Cheyenne Story of the Bogy Man; Cheyenne Social Dance  
Song; Kiowa Story of the Flute; Kiowa Love Song; Caddo Round Dance Song;  
Caddo Victory Songs; Caddo Lullaby, Caddo The Little Skunk's Dream;  
Wichita Ceremonial Rain Songs; Wichita Deer Dance Songs; Pawnee Prayer  
Song; Pawnee Hand Game Songs; Pawnee Ghost Dance Songs; Pawnee Flag  
Song; Pawnee War Dance Song.

Songs of the Chippewa

33 LP

\$4.95, Library of Congress L22

Recorded and edited by Frances Densmore. 6 Dream Songs; 4 War Songs; 3 Songs Used in the Treatment of the Sick; 6 Songs of the Midewiwin; 7 Love Songs; 4 Miscellaneous Songs.

Warriors Dance

33 LP

\$4.00, Songs of the Redman, Ponca-118/Pawnee-100

Slow & Fast Songs. Ponca: Sylvester Warrior, Albert Waters, John Buffalo. Pawnee: Frank Murrie, Lamont Pratt, Phillip Jim, Mr. Jacob Leader.

Warriors Dance Songs

33 LP

\$4.00, Songs of the Redman, Chippewa-Cree-100

Rocky Boy Reservation, Montana. Slow & Fast Songs. Paul Eagleman, Charles Gopher, Billie Baker, John G. Meyers, Windy Boy.

Warriors Dance Song

33 LP

\$4.00, Songs of the Redman, Northern Chyney-112A/Crow-112B

When We Get Together & You Made Me Love You

45 RPM

\$1.20, Canyon Records, No. 654

49 Dance Song, Kiowa Round Dance. Rough Arrow & Plains Indian Singers of Phoenix.

## E. OTHER TRIBES

### Eskimo

Album No. ESK - 525

33 LP

\$4.75, Rhythm of the Redman

1. Eskimo Welcome Song
2. Going Up The Mountain
3. Seal Hunting Song
4. Ath. Christmas Song
5. Ath. Happy New Year Song
6. Ath. Water Jug Song (Navajo Version)

Eskimo Songs From Alaska

33 LP

\$7.95, Folkways, No. 4069

Contemporary songs recorded on St. Lawrence, Island: Praise Praise God, Eskimo Rock 'n' Roll, many more. Notes

The Eskimos of Hudson Bay and Alaska

33 LP

\$7.95, Folkways, No. 4444

Authentic Eskimo songs and dances reflecting the close relationship between music and everyday life. Ceremonial hunting songs, nightly song fests and dances, communal song-and-story sessions, variety of children's games. Recording and notes by Laura Boulton. "One of the best albums in the North American area."--Library Journal.

## **Iroquois**

### **Iroquois Social Dance**

33 LP

Vol. 1, \$5.50, Irocrafts, REC 1

Vol. 2, \$5.50, Irocrafts, REC 2

Vol. 3, \$5.50, Irocrafts, REC 3

Vol. 1-Standing Quiver Dance; Old Moccasin Dance; Cold Dance; Round Skin Dance. Vol. 2-Rabbit Dance; Scalp Dance; Duck Dance; Robbin Dance; War Dance; Raccoon Dance; Alligator Dance. Vol. 3-Strike the Stick Dance; Women's Shuffle Dance; Naked Dance; Pidgeon Dance.

### **Seneco Songs From Coldspring Longhouse**

33 LP

\$4.95, Library of Congress, L 17

Recorded and edited by William N. Fenton. Gane 'O' On (The Drum Dance); I'yondatha-De'swadenyon (Quavering-Changing-a-Rib); Bear Society Dance; Fish Dance; Quavering (3 songs).

### **Songs From the Iroquois Longhouse**

33 LP

\$4.95, Library of Congress, L 6

Recorded and edited by William N. Fenton

The Great Feather Dance; Dream Song of Our Two Uncles, The Bigheads; Dream Song of the Creator at the White Dog Sacrifice; The Tracker's Boasting Chant; Individual Thanksgiving Chant; Throwing Songs of Four Individual Medicine Men; Introductory Songs of the Medicine Man; The Medicine Dance (selections); Marching or Dream Song for the Winds; Onondaga Address to the Hunchbacks; Songs of the Hunchbacks or False-Faces; Songs of the Bushy-Heads or Husk Faces; Forn Songs. The Iroquois War Dance; The Scalp Dance; Eagle or Striking Dance; The Warrior's Stomp Dance or Trotting Dance; Women's Shuffle Dance.

## **Latin American Indians**

### **Anthology of Brazilian Indian Music, Vol. 1**

33 LP

\$7.95, Folkways, No. 4311

Recorded by H. Schultz and V. Chiara; Sao Paulo State Museum

### **Argentine Folk Songs**

33 LP

\$4.15, Folkways, No. 6810

Christmas songs, Indian songs, dances, more, sung in Spanish by Octavio Corvalen, with guitar. Notes.

### **Cora Indian Festive Music**

33 LP

\$7.95, Folkways, FE 4334

Recorded, edited and with notes by E. Sorenson and R. Lenna.

### **Folk Music of Mexico**

33 LP

\$4.95, Library of Congress, L 19

Containing: CORA: Son De Elote, Son Del Venado, Son De La Siemba, sung by E. Altamirano; Son De Cuaresma played on reed flute by M. Cabrales; Son De Semana Santa played on reed flute and drum by C. Silverio and M. Daniel;

SERI: Cancion Del Marinero Cansado sung by Antonio Burgos; Cancion Del Dios sung by Sara Villalobos; Cancion Del Curandero sung by Jesus Ibarra; YAQUI; Baile Del Venado: El Techolote and Baile Del; Venado: El Palo Verde sung with accompaniment of notched sticks and water drums by L. Tapia; TARAHUMARA: Yumari sung with accompaniment of rattle by P. Cruz; Dutuburi and Yamari sung with accompaniment of rattle by H. Ramos; HUICOL: Fiesta Del Peyote sung by J. de la Cruz; Fiesta De Los Enfermos sung by P. Gonzalez; TZOTZIL and TZELTAL: Son De San Juan played on trumpet, reed flute and drum by M. Pachitan and A. Perez; Son De Fiesta played on trumpet, reed flute and drum by S. Geron, A. Guzman and M. Sandis; Son De Carnaval and Anuncio De Carreras De Caballos played on reed flute and drum by A. Arias and M. Dopez; Son De Semana Santa played on reed flute by M. de la Torre.

#### Indian Music of Mexico

33 LP

\$7.95, Folkways, No. 4413

Songs and dances of Yaqui, Seri, Tzotzil, Huichol, Cora. Recorded and with notes by Henrietta Yorchenco and Gordon F. Ekholm.

#### Indian Music of Mexico

33 LP

\$5.95, Folkways, No. 8851

Festival music and dances of Zapotec, Otomi, Yaqui, Maya, recorded on location by Laura Boulton. First recording of pre-Columbian instruments.

#### Indian Music of the Upper Amazon

33 LP

\$7.95, Folkways, No. 4458

Fiesta, puberty, war songs from 4 tribes. Native instruments.

#### Instruments and Music of Bolivia

33 LP

\$7.95, Folkways, No. 4012

Aymara, Quechua, Mestizo songs and dances.

#### Mountain Music of Peru

33 LP

2 vols., \$15.90, Folkways, No. 4539

Primitive, folk and popular music recorded in Southern highlands by John Cohen. Includes Inca, Santiago, Aymara music, Notes.

#### Music of Peru

33 LP

\$7.95, Folkways, No. 4415

Dances and melodies from lowland, plateau, Lake Titicaca regions. Native instruments. Compiled by Harry Tschoepick, Jr.

## Northwest Coast

### Indian Music of the Pacific Northwest Coast

33 LP

2 Vols., \$15.90, Folkways, No. 4523

Songs and dances documented for first time. Recorded on location by Dr. Ida Halpern, at request of British Columbian government. Descriptive notes.

### Northwest (Puget Sound)

33 LP

\$4.95, Library of Congress, L34

Recorded and edited by Willard Rhodes. Skagit Guardian Spirit Song; Lummi Paddling Song. Story of the Rock and The Little Crabs; Chinook Jargon Songs; Shaker Church Songs. Klallam Love Song; Quinault Lullaby; Quinault Love Song; Tsaiyak Songs; Bone Game Songs.

### Songs of the Nootka and Quileute

33 LP

\$4.95, Library of Congress, L 32

Recorded and edited by Frances Densmore. 5 Potlach Songs; 2 Songs for Contest of Physical Strength at a Potlach; 5 Klokali Songs; 2 Songs of Social Dances; Song of Social Gatherings; Song of a Social Custom; 2 Game Songs; 4 Dream Songs; Song used in the Treatment of the Sick; 2 Songs Connected with Stories; 3 Songs for children; 2 Miscellaneous Songs.

## Peyote

### Bright Morning Star Songs

33 LP

\$4.98, Canyon Records, No. 6075

Native American Church Chants. Peyote Rite. Sung by Ralph Turtle and Daniel Magpie.

### Chants of the Native American Church of North America

33 LP

\$4.98, Canyon Records, No. 6063

Five groups of Peyote Rite Chants, recorded in the Southwest.

### Chants of Native American Church, No. II

33 LP

\$4.98, Canyon Records, No. 6068

15 songs by Ralph Turtle, Colorado. 15 songs by Alfred Armstrong, Colorado.

### Morning Song, No. 1 & 2

45 RPM

\$1.20, Canyon Records, No. 621

Chief Spotted Back

### Morning Song, No. 3 & 4

45 RPM

\$1.20, Canyon Records, No. 622

Chief Spotted Back



Morning Water Song & Sunrise Song  
78 RPM  
\$1.50, Canyon Records, No. 148

Native American Church Religious Songs  
33 LP  
\$4.98, Canyon Records, No. 6083  
Sung by Alfred Armstrong, Winston Turtle, Wayne Turtle. Recorded October 1971; Alfred Armstrong says these are the new songs he has been promising on his travels.

Opening Prayer & Midnight Water Song  
78 RPM  
\$1.50, Canyon Records, No. 147

Peyote  
33 LP, \$4.98, Canyon Records, No. 6054  
8 Track Car Tape, \$6.95, Canyon Records, No. 8-6054  
14 songs of the Native American Church of North America (from their 78 and 45 RPM library)

Peyote Ceremonial Songs  
45 RPM  
\$1.20, Canyon Records, No. 60445  
Johnny Buffalo, Bannock

Peyote Ceremony Song No. 1 & Peyote Ceremony Song No. 2  
45 RPM  
\$1.20, Canyon Records, No. 615  
Joe Rush & Singers

Peyote Ceremony Song No. 3 & Peyote Compassion Song  
45 RPM  
\$1.20, Canyon Records, No. 616  
Group Singers.

Peyote Occasional Songs No. 1 & 2  
78 RPM  
\$1.50, Canyon Records, No. 180

Peyote Omaha Prayer Song  
45 RPM  
\$1.20, Canyon Records, No. 60545  
Spotted Back Hamilton

Peyote Song & Our Father's Thoughts  
45 RPM  
\$1.20, Canyon Records, No. 619  
Wilbur Jack, Paiute

Peyote Spirit Song & Peyote Birthday Song  
78 RPM  
\$1.50, Canyon Records, No 191

Plains Peyote Songs

45 RPM

\$1.20, Canyon Records, No. 663

Chief Spotted Back

**Ute**

Ute Sun Dance No. 1 & Bear Dance No. 1

78 RPM

\$1.50, Canyon Records, No. 168

Ute Sun Dance No. 2 & Bear Dance No. 2

78 RPM

\$1.50, Canyon Records, No. 171

Ute Sun Dance No. 3 & Bear Dance No. 3

78 RPM

\$1.50, Canyon Records, No. 177

**Other Tribes**

Album No. ATH - 520

33 LP

\$4.75, Rhythm of the Redman

1. Tanana Cross
2. Duck Dance Song
3. Old Time Twist Song
4. Farewell Song
5. Healing Song "Chant"

Album No. LSS - 250

33 LP

\$4.75, Rhythm of the Redman

Leader: Leo Silversmith

Album No. SB - 260

33 LP

\$4.75, Rhythm of the Redman

Leader: Stanley Begay

Album No. SYF - 450

33 LP

\$4.75, Rhythm of the Redman

Leader: Sam Yellowfeet--White Swan, Wash.

Side I

1. Round Dance
2. Round Dance
3. War Dance (fast)
4. War Dance (slow & fast)
5. War Dance (fast)

Side II

1. War Dance (fast & slow)
2. War Dance (slow)
3. War Dance (slow & fast)

Album No. SYF - 460

33 LP

\$4.75, Rhythm of the Redman

Leader: San Yellowfeet, White Swan, Wash.

Side I

1. War Dance (fast)
2. Round Dance (two-steps)
3. Round Dance (two-steps)
4. War Dance (slow & fast)

Side II

1. War Dance (slow & fast)
2. War Dance (slow & fast)
3. War Dance (slow & fast)

American Indian Dances

33 LP

\$5.95, Folkways, No. 6510

Vital, driving rhythms of 12 authentic American Indian dances are captured in this unique documentary album. Variety of tribal styles includes Sioux Sun Dance Apache Devil Dance, Zuni Rain Dance, more. Booklet provides detailed dance instruction, plus notes on customs.

As Long as the Grass Shall Grow

33 LP

\$5.95, Folkways, No. 2532

Songs and narration depict historical trials of American Indians. Written and performed by Peter LaFarge.

Custer Died for Your Sins

33 LP

\$4.98, Canyon Records, No number

A collection of songs in English by Floyd Westerman. Based on the subjects covered in the book by Vine Deloria, Jr., by the same title.

Delaware, Cherokee, Choctaw, Creek

33 LP

\$4.95, Library of Congress, L 37

Recorded and edited by Willard Rhodes

Songs of the Delaware Big House; Delaware Peyote Songs; Delaware War Dance Song; Cherokee Lullaby; Cherokee Stomp Dance Songs; Cherokee Christian Hymn; Cherokee Horse Dance Song; Cherokee Quail Dance Song; Cherokee Pumpkin Dance Song. Choctaw Hymn; Creek Ball Game Songs: Creek Lullaby; Creek Counting Song; Creek Christian Hymns; Creek Ribbon Dance Song; Creek Stomp Dance Songs.

The Enchanted Spring (An American Indian Legend)

33 LP

\$5.95, Folkways, No. 7753

Two tales depicting Indian life on Long Island before first settlers arrived. Appropriate for elementary graders.

Great Basin: Paiute, Washo, Ute, Bannock, Shoshone

33 LP

\$4.95, Library of Congress L 38

Recorded and edited by Willard Rhodes. Paiute Coyote Song; Mountain Sheep Song; Round Dance Song. Paiute Hand Game Songs; Paiute Legend Song; Lullaby; Stick Game Song; Washo Girl's Puberty Song; Washo Round Dance Songs; Washo Stick Game Songs; Ute Bear Dance Song; Ute Peyote Songs. Ute Turkey Dance Song; Ute Parade Song; Bannock Warrior's Dance Songs; Shoshone Chief's Song; Shoshone Ghost Dance Songs; Shoshone Hand Game Songs; Shoshone Sun Dance Songs.

Healing Songs of the American Indians

33 LP

\$7.95, Folkways, No. 4251

Nineteen songs about animals, spirits, and nature, from Chippewa, Sioux, 5 other tribes, recorded on location.

Indian Songs of Today

33 LP

\$4.95, Library of Congress, L 36

Recorded and edited by Willard Rhodes. Seminole Duck Dance; Creek Lullaby, Potawatomi Song; Sioux War Song; Sioux Rabbit Dance; Navaho Song of Happiness; Tewa Basket Dance; Round Dance (Bicuris Pueblo); Buffalo Dance (San Juan Pueblo); Modern Love Song; Kiowa Round Dance; Kiowa Buffalo Dance; Feather Dance; Two Cherokee Christian Hymns; Stomp Dance; Three Modern Love Songs; Tlingit Paddling Song.

Kiowa Round Dance & Hopi Basket Dance

45 RPM

\$1.20, Canyon Records, No. B-45

By Natay, Navaho Singer

Peter LaFarge on the Warpath

33 Lp

\$5.95, Folkways, No. 2535

First Album of contemporary Indian protest songs; Radioactive Eskimo, Ira Hayes, Gather Round, more. Written and sung by Peter LaFarge.

The Song of the Indian

33LP

\$4.98, Canyon Records, No. 6050

Contents: Apache Mountain Spirit Dance, Zuni Buffalo Dance, Sioux Love Song, Acoma Song of the Sky City, Taos Horsetail Dance, Hopi Butterfly Dance, Fast Cheyenne War Dance, and Navajo Yei-ve-chai

Songs and Dances of Great Lakes Indians

33 LP

\$7.95, Folkways, No. 4003

Authentic Algonquin and Iroquois music, recorded by anthropologist Gertrude P. Kurath. Notes include lyrics.

Songs and Dances of the Flathead Indians

33 LP

\$7.95, Folkways, No. 4445

Authentic music recorded in Montana

Songs of the Menominee, Mandan and Hidatsa

33 LP

\$4.95, Library of Congress, L 33

Recorded and edited by Frances Densmore. Menominee Song of an Adoption Dance; 3 Menominee Songs of Hunting and War Bundles; 3 Menominee Dream Songs; 4 Menominee Songs used in the Treatment of the Sick; 4 Menominee Songs of the Drum Religion; 4 Menominee War Songs; 2 Menominee Songs Connected with a Legend; 2 Menominee Miscellaneous Songs; Mandan Song of the Goose Women Society; Hidatsa Song in the Gardens; Mandan Song of the Eagle Catching Camp; Mandan Song of the Dog Society; 3 Hidatsa War Songs.

Songs of the Muskogee Creek

33 LP

Vol. 1, \$5.00, Indian House, IH 3001

Vol. 2, \$5.00, Indian House, IH 3002

Buffalo Dance, Long Dance, 8 Stomp Dances, Friendship Dance, Gar Dance, Guinea Dance and Morning Dance sung by Harry Bell, James Deere, Natche Gray, Frank Jackson, Tema Tiger and David Wind. Shell shakers Frances Deere, Stella Deere, Helen Tiger and Eliza Wind. Recorded at Seminole, Oklahoma. Introductory notes on jacket.

Songs of the Pawnee and Northern Ute

33 LP

\$4.95, Library of Congress, L 25

Recorded and edited by Frances Densmore. 4 Songs of the Ghost Dance; 3 Songs of the Buffalo and Lance Dances; 2 Songs of the Social Dances; 4 Parade Songs; 2 Songs used in the Treatment of the Sick; 4 Miscellaneous Songs.

Sounds of Indian America-Plains and Southwest

33 LP

\$5.00, Indian House, IH 9501

Recorded "live" at the Gallup Ceremonial. Hopi Buffalo Dance, Jemez Eagle Dance, Ute Bear Dance, San Juan Butterfly Dance, Zuni Rain Song by Alla Maidens, Navajo Feather Dance, Taos Belt Dance, Pawnee Chost Dance, Zuni Doll Dance, Quechan Night Hawk Dance, Crow Sun Dance, San Carlos Apache Crown Dance, Laguna Turkey Dance and Kiowa Attack Dance. Recorded live at the 48th Inter-Tribal Indian Ceremonial, Gallup, New Mexico. Introductory notes and seven pages of full color photographs of the dance groups.

Stomp Dance No. 1 & 2

78 RPM

\$1.50, Canyon Records, No. 639

Little Axe Singers Shawnee.



War Dance Songs

33 LP

\$5.00, Indian Records & Supplies, IR 1165

8 Track Car Tape, \$7.50, Ind. Rec. & Sup., No. 1165

3 4/4 Speed Tape, \$7.50, Ind. Rec. & Sup., No. 1165

Cassette Tape, \$7.50, Ind. Rec. & Sup., No. 1165

Recorded at Ft. Wasakie, Wyo. James Pogue Sr., Ophelia Pogue, Charles Nipwater, Val Norman, Louise Norman, Alfred Nagitsy and Leola Nagitsy. Side 1: 9 War Dance Songs; Side 2: 1 Choke Cherry Ceremony Song, 1 Give-a-way Song. 3 War Bonnet Songs, 4 Round Dance Songs Shoshone.

War Whoops and Medicine Songs

33 LP

\$7.95, Folkways, No. 4381

Winnebago, Chippewa, Sioux, Zuni, Acoma

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Lawton, Oklahoma 73501

TAYLOR MUSEUM  
30 West Dale Street  
Colorado Springs, Colorado 80903

## INDIAN FILMS IN MONTANA AUDIOVISUAL LIBRARY

Title

Length, Color or Black & White

Audience Level

Library Order Number, Study Guide Address Code

Description

Montana State Audiovisual Library

Office of the State Superintendent of Public Instruction

Helena, Montana 59601

Adobe Village (Valley of Mexico)

24 Min., B & W

Grades 7-12 & Adult

No. 3832, UW

Life in areas colonized by Spanish peoples in the western hemisphere and the "maize" culture which was developed, with activity centered especially in the church of the village.

Alaskan Eskimo, The

30 min., Color

Grades 4-12 & Adult

No. 4960, WD

Family life of the Alaskan Eskimo. Includes reindeer hunts, the landing of a whale and dogsled treks to recover valuable firewood.

American Indians Before European Settlement

12 min., Color

Grades 4-12

No. 4844, CT

Modes of living and unique aspects of culture of Indian tribes of the Eastern Woodlands, Great Plains, Southwest, Far West, and Northwest Coast areas, before the coming of the Europeans to North America.

Ancient New World, The

16 min., Color

Grades 7-12 & Adult

No. 5997, CW

The rise of civilization in middle America, showing authentic pre-Columbian art objects. Traces man's arrival from Asia during the ice ages, and his evolution from hunting to agriculture, and to eventual development of high culture.

Ancient Peruvian, The

27 min., Color

Grades 7-12 & Adult

No. 7320, IFF

The art, architecture, religions and society of pre-Columbian culture in Peru, concluding with a brief study of the Incas.

Aztecs, The

12 min., B & W

Grades 7-12

No. 4205, CT

Ruins, carvings and murals characteristic of pre-Aztec and Aztec civilizations. Stresses importance of religion in the lives of the Aztec people by re-enacting a religious ceremony as it might have been performed in 1500.

Children of the Plains Indians

19½ min., Color

Grades 1-9

No. 5554, MGH

Life and customs among the Plains Indians from a boy's point of view. Village life, an authentic buffalo hunt, and use of the buffalo.

Cortez and the Legend

52 min., Color

Grades 4-12

No. 6915-6916, MGH

Portrays the Spanish conquest of the Aztec empire and the epic clash between Cortez and Montezuma.

Early American Civilizations (Mayan, Aztec, Incan)

15 min., B & W

Grades 4-12 & Adult

No. 4428, CT

Ruins of great cities, Mayan carvings, Pyramid of the Sun, Aztec calendar stone, Incan weavings, and other art objects that portray highly developed civilizations of the Indians of early America. Influences of these cultures upon our own.

End of the Trail: The American Plains Indian

53 min., B & W

Grades 7-12 & Adult

No. 6913-6914, MGH

Life of the American Plains Indian in the post-Civil War era, as it was affected by the American Westward Movement; conflict between white men and Indians, and eventual subordination of the Indian. Uses actual photographs taken at the time.

Eskimo Children

12 min., B & W

Grades 4-12 & Adult

No. 161, EBF

Activities of an Eskimo family on Nunivak Island off the Alaskan coast. Eskimo solutions to the problem of food, shelter, clothing and transportation; tasks of parents and children; handicraft arts; forms of recreation; family and community relationships, traditional manners and customs, and changes resulting from recent outside contacts.

Eskimo River Village

12½ min., Color

Grades 4-12 & Adult

No. 5909, NRN

A full year of activities in home, school, church, social and economic fields in a typical inland Eskimo village.

Fallen Eagle

24 min., Color

Grades 7-12 & Adult

No. 3225

Culture and heritage of the Sioux Indians and views of their present-day existence in South Dakota.

Father Ocean

10 min., Color

Grades 4-12

No. 7166, MOY

A legendary lore which has been handed down among the Quinault Indians from generation to generation. The story is told using Quinault Indian symbolism.



Fishing Arctic Style

12 min., B & W

Grades 4-12 & Adult

No. 4393, BA

Methods employed by southern Alaska Eskimos in fishing the Kubok River for humpback salmon. Alaskan Indians' fish wheels on the Yukon River and the drying and storing of fish. Final sequence shows Eskimos fishing through holes in the ice.

Giant of the North

24 min., Color

Grades 7-12 & Adult

No. 3226

The natural beauty, resources and life of the people of Alaska, particularly the Point Hope Eskimos.

Greenland's New Life

10 min., Color

Grades 4-6

No. 4850, BAR

Physical geography of Greenland and its effect on man's use of his island. How a change in the natural environment has forced a new way of life on the Greenlanders, and how this cultural change has been accelerated and influenced by world events and modern technological developments.

Hill towns of Guatemala

12 min., B & W

Grades 4-12 & Adult

No. 170, UW

Life of several small towns perched on the slopes of an extinct volcanic mountain.

Hopi Kachinas

10 min., Color

Grades 4-12 & Adult

No. 6438

Documentary on the cultural expressions of the Hopi Indians. The Kachina dolls, a significant symbol of Hopi life, as meaningful as the barren homeland and the mesa-top dwellings, are used for religious instruction of the children.

How to Build an Igloo

12 min., B & W

Grades 1-12

No. 2902, YA

A demonstration of igloo-building in Far North, showing how site is selected and how blocks of snow are used to make snug shelter against Arctic cold.

Incas, The

12 min., Color

Grades 4-12

No. 5781, CT

Filmed at authentic sites, and using archaeological remains and existing Peruvian Indian village life. Historical, geographical and cultural views of Inca civilization. Distinctive features of the Incan government and the economy based on agriculture and small industries and crafts.

#### Indian Boy of the Southwest

15 min., Color

Grades 4-12

No. 5825, BA

A Hopi Indian boy tells about his life and home. How the Indians of the Southwest are keeping the best of the old ways and learning the best of the modern ways.

#### Indian House

12 min., B & W

Grades 4-12 & Adult

No. 2646, GP

Shows permanent-type houses of the Indians of the Southwest; ruins of cliff dwellings and more recent structures; suitability of the houses to Indian way of life and the geographical area.

#### Indian Hunters

12 min., B & W

Grades 1-12 & Adult

No. 2512, SF

Two modern day Indians scout for new hunting grounds for the tribe, track moose, hunt new fishing grounds and find a huge Canadian black bear in the wild Canadian north country.

#### Indians of Early America

24 min., B & W

Grades 4-12 & Adult

No. 4761, EBF

The environment and typical activities of Indian tribes from four major regions-the Eastern Woodlands, the Mid-Western Plains, the Southwest, and the Northwest Coast. Includes Sioux buffalo hunt, pottery-making in a Pueblo village, ceremonies attendant to death of Iroquois chief.

#### Indians of the Plains--Life in the Past

12 min., Color

Grades 1-12 & Adult

No. 5155, ACF

Life of the Plains Indian before the white man arrived. Dependence on buffalo for food, clothing and shelter. Examples of quill and beadwork decoration of clothing and moccasins, preparation of pemmican, painting of household articles, and a typical encampment beside a river.

#### Indians of the Plains--Present Day Life

12 min., Color

Grades 4-12 & Adult

No. 5156, ACF

Life of the Plains Indians of today on reservations in the West where they earn their living by farming, sheep raising, cattle raising, tanning hides, and making moccasins for tourists.

#### Indians of the Plains--Sun Dance Ceremony

12 min., color

Grades 7-12 & Adult

No. 6052, ACF

Once a year, usually in early summer, the Plains Indians have their Sun Dance. The film shows how, for seven days, they participate in the religious ceremony and social activities of the Sun Dance.

Injun Talk

30 min., Color  
Grades 1-12 & Adult  
No. 2799

Describes Indian sign language universally understood by Indians; teaches many of the signs used. Filmed in Two Medicine Valley of Glacier National Park.

Ishi in Two Worlds

19 min., Color  
Grades 7-12  
No. 7079, MGH

Presents the story of the Yahi Indians of California, and of Ishi--the last Yahi. Ishi was the last person in North America known to have spent most of his life leading a totally aboriginal existence.

Land of the Pink Snow, The

27 min. Color  
Grades 1-12 & Adult  
No. 5052

A scenic journey in the rugged Beartooth mountains to a legendary lake of Crow Indian lore. Views of Grasshopper Glacier, mountain summits and mountain lakes, as predicted by Old Plainfeather, the Crow Indian narrator.

Life in Cold Lands (Eskimo Village)

12 min., B & W  
Grades 3-8  
No. 4277, CT

Typical Eskimo family life in an Alaskan Village. How the Eskimo dress, build their houses, and acquire food.

Little Diomedes

16 min., Color  
Grades 4-12 & Adult  
No. 5911, NRN

The Eskimos of Little Diomedes Island in Bering Straits and how they have lived since Stone Age days. Now, aided by rifles and outboard motors, they hunt and fish in the shadow of the Iron Curtain.

Man and the Forest: Red Man and the Red Cedar

12 min., Color  
Grades 4-12  
No. 7372, MOY

How the coastal Indians used the western red cedar as part of their environment for food, clothing, shelter, transportation and art.

Mayas, The

12 min., Color  
Grades 4-12 & Adult  
No. 4464, CT

Mayan civilization, from Tikal of the Old Empire to Uxmal and Chichen Itza of the New Empire; depicts Mayan Indians and their achievement in agriculture, architecture, sculpture, astronomy, and mathematics.

Navajo Children

12 min., B & W  
Grades 1-8  
No. 33, EBF

Experiences of a Navajo boy and girl moving with their family, pets, and livestock, from winter quarters to summer home.

#### Navajo Indians

12 min., B & W

Grades 1-8

No. 164, EBF

Geographic environment, activities, and customs of Navajo Indians. Tasks and leisure pursuits, cooking, weaving, gardening, experiences of a Navajo mother at a trading post, silversmithing, bartering, home building, and a native dance.

#### Navajo Silversmith

10 min., Color

Grades 4-12 & Adult

No. 6439

A unique art form created by a nomadic people battling a ruthless environment. Detail of the work on a silver buckle--designing, molding, pouring, filing, sanding, and polishing.

#### Old Chief's Dance

12 min., Color

Grades 1-12 & Adult

No. 4138, YA

Authentic presentation of Dakota Sioux Indian dance, recounting a chieftian's deeds of valor. Danced and narrated by Reginald Laubin, adopted son of Chief One Bull, one of the last survivors of the Battle of the Little Big Horn.

#### Our Proud Land

30 min., Color

Grades 4-12

No. 7068

The Navajo Indians of Monument Valley, and their way of life based on a balance between themselves and nature. Shows a sand painting ceremony for a woman who dreams of being struck by lightning.

#### People of the Buffalo

14 min., Color

Grades 4-12 & Adult

No. 7272, EBF

How the buffalo formed the central core of the society of the North American Plains Indians, and how the westward advance of white settlement disrupted the natural life of the buffalo and the livelihood and culture of the Plains Indians. Highlights the major battle between white settlers and Plains Indians for possession of the western Plains.

#### Peru: People of the Andes

16 min., Color

Grades 4-12 & Adult

No. 5780, EBF

Life in the Andes Mountains of Peru among Indians descended from the highly developed Inca civilization. The Chincheros Valley near Cuzco, walled capital of the Inca empire; contrasts community life in a self contained Indian village with that of the tenant farmers who work on haciendas.

#### Pueblo Heritage, The

24 min., Color

Grades 4-12 & Adult

No. 2890, CT

History of the Pueblo people from Mesa Verde to the present. Emphasis on Taos, Acoma, and Zuni. Includes scenes of Gallup Indian ceremonial.

Seminoles of the Everglades

24 min., Color

Grades 6-12 & Adult

No. 2492

Story of the Seminole Indians who sought seclusion and independence in Florida's swampy everglades to escape American Armies which sought to remove them to the new Indian Territory in Oklahoma about 100 years ago.

Tahtonka

27 min., Color

Grades 7-12

No. 6492

The decline of the buffalo herds and the Indians who depended on the buffalo for everything.

Tipi-How

12 min., Color

Grades 5-12 & Adult

No. 4139, YA

Reginald and Gladys Laubin, adopted members of the Sioux Indian tribe, demonstrate how to pitch an authentic tipi, as used by Plains Indians.

Totems

15 min., Color

Grades 4-12 & Adult

No. 5405, NRN

Totems carved by American Northwest Coast Indians to communicate ideas before the time of written language. Includes totem poles depicting memorials, family history, and legends.

Town in Old Mexico

12 min., Color

Grades 4-12 & Adult

No. 687

Study of the ruins of the famous Inca city of Nachu Picchu near Cuzco, Peru.

Vanishing Prairie: Pioneer Trails, Indian Lore and Bird Life on the Plains

15 min., Color

Grades 7-12 & Adult

No. 5439, WD

Birds of the prairies, with calls, habits, and antics. Wagon trails made by pioneers, and origins of Indian art forms and dances.

Vision Quest

30 min., Color

Grades 4-12

No. 5925

Documentary of the Guardian Spirit concept common to most Western Indians. The story of an Indian youth of long ago provides experience into the emotional world of the Indian. Shows the beauty of the West as the Indian knew it. . mountains, virgin prairie and wildlife, and its significance to the spiritual beliefs of the native American.



## ADDRESSES FOR FILM STUDY GUIDES

- ACF Academy Films  
748 North Seward Street  
Hollywood, California 90038
- BA Bailey Film Associates  
11559 Santa Monica Blvd.  
Los Angeles, California 90025
- BAR Arthur Barr Productions  
1029 North Allen Avenue  
Pasadena, California 91104
- CT Cornet Films  
65 East South Water Street  
Chicago, Illinois 60601
- CW Churchill Films  
622 North Robertson Blvd.  
Los Angeles, California 90069
- EBF Encyclopedia Britannica Films, Inc.  
425 North Michigan Avenue  
Chicago, Illinois 60611
- GP Gateway Productions, Inc.  
1859 Powell Street  
San Francisco, California 94133
- IFF International Film Foundation  
475 Fifth Avenue  
New York, New York 10107
- MGH McGraw-Hill Book Company  
Text Film Department  
330 West 42nd Street  
New York, New York 10036
- MOY Martin Moyer Productions  
Seattle, Washington 98102
- NRN Northern Films  
Box 98--Main Office Station  
Seattle, Washington 98111
- SF Sterling Educational Films  
201 East 34th Street  
New York, New York 10016
- UW United World Film, Inc.  
221 Park Avenue South  
New York, New York 10003
- WD Walt Disney 16mm Films  
800 Sonora Avenue  
Glendale, California 91201
- YA Young America Films  
c/o McGraw-Hill  
Text Films Division  
330 West 42nd Street  
New York, New York 10036



## INDIAN EDUCATIONAL FILMS IN PRINT

### Audience Levels

P--Primary (Grades 1-3)

I--Intermediate (Grades 4-6)

J--Junior High School (Grades 7-9)

H--High School (Grades 10-12)

C--Junior College, College and University

A--Adult Education and General Use.

### Title

Length, Color or Black and White

Audience Level Code

Distribution Code, Year Released

Type of Film

Description

\*Indicates film is available from Montana State Audiovisual Library, Office of the Superintendent of Public Instruction, Helena 59601. (1971 catalog)

## A. AMERICAN PREHISTORY

### Ancient Man in the Ohio Heritage

15 min., B & W

J

Dist. CINE, 1968

16 mm film optical sound

Story of Ohio's earliest inhabitants showing how archeologists probe Ohio's Indian mounds.

### Discovery at Sheep Rock

29 min., B & W

C

Dist. PSUPCR, 1966

16 mm film optical sound

Explores an archeological excavation at the dry rock shelter at Sheep Rock, Raystown Dam, Pennsylvania, and the discovery in 1957 of human remains and artifacts belonging to primitive Indians 8,000 years old. Excavation procedures and the sociological implications of the finds.

### Glimpse of the Past, A

10 min., Color-B & W

I-C

Dist. IU, 1951

16 mm film optical sound

Presents phases of prehistoric American Indian life as revealed by archeologists who study the features of early village sites and materials obtained by exploring them.

### In Search of a City

9 min., Color-B & W

I-H

Dist. IU, n.d.

16 mm film optical sound

Shows an Indian burial ground, homes of early Cliff Dwellers, and archeologists excavating, mapping and recording their discoveries in Mesa Verde National Park in Southwestern Colorado.

### Learning About the Past

10 Min., Color-B & W

J-C

Dist. IU, 1951

16 mm film optical sound

Shows how archeologists work to reveal the story of prehistoric times by picturing the activities at a Mounds Indian "dig". Shows field work, cataloging of artifacts and construction of an Indian stockade. Depicts dioramas of several Indian cultures.

### Point of Pines

22 min., Color

H-C

Dist. NYU, 1957

16 mm film optical sound

Deals with excavation of prehistoric Indian sites. Shows in detail the techniques of archeology.

Search for the Past

7 min., B & W

Dist. USC, 1956

16 mm film optical sound

Shows how the archeologists searches for knowledge of the Western Indian tribes that came to the Pacific shore perhaps a thousand years ago.

**B. CIVILIZED TRIBES: FIVE IMPORTANT TRIBES OF THE SOUTHEAST  
WHO WERE LATER MOVED TO OKALHOMA**

Boy of the Seminoles, A--Indians of the Everglades

11 min., Color-B & W

Dist. CORF, 1956

16 mm film optical sound

Follows Naha as he returns a baby aligator to the swamp. Shows his family and their way of life.

Seminole Indians

11 min., Color--B & W

P-I

Dist. IFB, 1951

16 mm film optical sound

Shows aspects of the life of the Seminole Indians in the Florida Everglades--their open-sided houses with roofs of Palmetto leaves, women washing, paddling canoes, making baskets and ornaments and a family eating around an open fire.

**C. ALGONQUIN TRIBES OF THE ATLANTIC SEABOARD**

Building an Indian Canoe

10 Min. Color

Dist. RARIG, 1967

16 mm film optical sound

Pictures actual construction, from a single log hand-hewn with simple tools and ancient methods, of a sea-going canoe completely equipped with sails, oars and paddles for river and ocean use.

How Indians Build Canoes

10 Min., Color

J-C, A

Dist. IFB, 1948

16 mm film optical sound

Demonstrates the building of a birch bark canoe by Algonquin Indians, who use only materials supplied by the forest.

Tom Savage--Boy of Early Virginia

22 min., Color-B & W

I-J

Dist, EBEC, 1958

16 mm film optical sound

Relates the story of Tom Savage, boy of Jamestown, who was given to the Indians as a token of friendship, who learned their language and ways and who grew up to be the Colonists' official interpreter with the Indians. Photographed in the reconstructed Jamestown Fort.



## D. GREAT LAKES AND UPPER MISSISSIPPI

### Last Menominee, The

30 min., B & W

H-C, A

Dist. IU, 1966

16 mm film optical sound

Menominee Indians state their opinions concerning the termination of their reservation status. Though they are now citizens, they have lost their hunting and fishing rights, doctors and hospital facilities, and educational and employment opportunities.

### Mahnomen -- Harvest of the North

17 min., Color

Dist. FRC, 1959

16 mm film optical sound

Shows how wild rice has played an important role in the transition of the Indians of Minnesota, Michigan, Ontario, and Manitoba to modern life.

### \*Sisibakwat -- The Ojibway Maple Harvest

18 min., Color

Dist., FRC, n.d.

16 mm film optical sound

This film presents the springtime story of the forest woodland Indians who dwelt along the rivers and lakes surrounded by the great forests of Northeastern U.S. and Canada. Chippewa family life and the Indians' natural conservation practices of borrowing from nature without robbing her are themes woven throughout the film. The complete process of making maple syrup and sugar are shown in detail. An excellent scene of sap boiling in a birch-bark container is one of the many illustrations of the ingenuity of the forest Indians in using the materials from nature available in their geographical area.

### Woodland Indians of Early America

11 min., Color-B & W

Dist. CORF, 1958

16 mm film optical sound

Reconstructs Indian life in the Eastern and Great Lakes Regions prior to European influence. Follows the life of a Chippewa family as the members hunt wild turkey, harvest wild rice, fish and gather at the wigwam for the evening meal.

## E. PLAINS CULTURE AREA

### Age of the Buffalo

14 min., Color

I-J

Dist. EBEC, 1966

16 mm film optical sound

Uses contemporary paintings to give impressions of life on the Western Plains during the time of the Indians and the buffalo herds. Shows the importance of the buffalo to the Indian and how the Indian's life was changed when the buffalo were gone.

## American Indian Life on the Southern Plains

Part I ---17 min., Color

Part III ---15 min., Color

Part II---17 min., Color

Part IV ---15 min., Color

I

Dist. FRC, 1970

16 mm film optical sound

The pre-reservation life of the buffalo hunting Indians of the Southern Plains is told through the use of pictographic drawings made by Kiowa and Cheyenne young men who were imprisoned in Fort Marion, Florida in 1875.

Part I. Cultural changes. Describes how contact with other tribes and the white man changed the way of life of the buffalo hunting Indians.

Part II. Family Custom. Describes training of children, boys and girls chores and games, visiting and camp life.

Part III. The Man's Role in the Family. Describes courtship customs and the man's responsibility in protecting and providing for his family.

Part IV. The Man's Role in the Community. Describes the man's responsibility in leadership of his people, establishing law, order and justice within the community and with neighbors.

### \*Calument, Pipe of Peace

23 min., Color

Dist., UCB, 1964

16 mm film optical sound

Discusses the history, legends, uses, rituals and origin of tobacco and pipes among the Great Plains Indians. Describes methods of fashioning and decorating the pipes and the miraculous powers ascribed to the Calument peace pipe.

### Catlin and the Indians

24 min., Color

I-H

Dist. MGHT, 1967

16 mm film optical sound

Details the effort of George Catlin to portray through painting the culture of the Plains Indians, which was destined to vanish with the disappearance of the last frontier.

### \*Cheyenne Autumn Trail, The

13 min., Color

Dist., WB, 1965

16 mm film optical sound

A documentary in which the chief of the Northern Cheyenne takes two young members of the tribe on a journey to retrace the historic struggle that won their homeland.

### Children of the Plains Indians

20 min., Color-B & W

I-J

Dist. MGHT, 1962

16 mm film optical sound

Studies Indian Life on the Great Plains before the arrival of the settlers. Pictures village life, a festival, the setting up of summer camp, a buffalo hunt and other tribal activities. Red Cloud, an Indian boy, introduces his culture.

Circle of the Sun

29 min., Color

Dist. MGHT, 1960

16 mm film optical sound

Depicts the Blood Indians of Alberta as they live today and shows some of their ancient ceremonies. Presents the predicament of the younger Indians who have broken with their own people but have not found a new place for themselves in today's changing world.

\*Custer to the Little Big Horn

52 min., Color

Dist. MGHT, 1965

16 mm film optical sound

Examines the background of Custer's battle at the Little Big Horn. Describes the expansion of the nation, the pressures on the U.S. government to take over the Indian lands, and determination of the Indians to fight for what was theirs and the personality of General Custer.

\*End of the Trail

53 Min., Color

I-J

Dist. MGHT, 1967

16 mm film optical sound

Tells the story of the American Plains Indians. Narrated by Walter Brennan. In two parts.

Indian Family of Long Ago - Buffalo Hunters of the Plains

14 min., Color

I-J

Dist. EBEC, 1957

16 mm film optical sound

Re-creates the life of Plains Indians in the Dakotas and adjoining territories two hundred years ago. Presents a summer day's activities of a Sioux family, traveling to a large buffalo hunting camp. Shows the dependence of the Indians on the buffalo.

\*Indians of the Plains - Life in the Past

11 min., Color - B & W

P-C, A

Dist. ACA, 1954

16 mm film optical sound

Shows how the Plains Indians existed on the grasslands of the Central United States. Emphasizes their dependence on the buffalo for much of their food, clothing and utensils. Presents examples of the Indians' quillwork, beadwork and painting.

\*Indians of the Plains - Present Day Life

11 min., Color - B & W

P-C, A

Dist. ACA, 1954

16 mm film optical sound

Studies how the Plains Indians of today live and work. Visits the Blackfeet Indian Reservation. Includes scenes of people working in the reservation towns, children going to an Indian school, farmers working their lands and Indian women tanning hides.

\*Indians of the Plains - Sun Dance Ceremony

11 min., Color - B & W

P-C, A

Dist. ACA, 1954

16 mm film optical sound

Portrays how the Plains Indians prepare for and participate in the religious Sun Dance Ceremony. Shows the setting up of a tipi, the sweat lodge where men believe their sins will be cleansed and the medicine lodge where the dance is performed. Also pictures the Grass Dance.

Meet the Sioux Indian

11 min., Color - B & W

I-J

Dist., IFB, 1949

16 mm film optical sound

Portrays the varied daily activities of the men and women of the Sioux as they preserve their food, decorate their clothes and build their tepees. Made on Pine Ridge Reservation of North Dakota.

\*Old Chief's Dance

9 min., Color

I-C

Dist. UOKLA, 1951

16 mm film optical sound

Depicts a Sioux Indian chief's own life story, especially his deeds of valor, told in dance form. Danced by Reginald and Gladys Laubin.

Old Men, The

33 min., Color

Dist. HILLFF, 1965

16 mm film optical sound

A description of the Blackfoot Tribe of Indians of Browning, Montana, with emphasis on their prospects for the future.

Plains, The

28 min., Color

C, A

Dist. UTEX, 1963

16 mm film optical sound

Tells of the problems involved in the excavation by the Smithsonian Institution of a fortified earth-lodge village of pre-historic Indians on the Missouri River in South Dakota in the Oahe Reservoir area. Shows at first hand how the archeologists decides where and how to dig in order to gain maximum amount of information from an archeological site.

Tahtonka--Plains Indian Buffalo Culture

30 min., Color

H-C

Dist, NEW, 1966

16 mm film optical sound

Relates the history of the Plains Indians and their buffalo culture from the pre-horse period to the time of the mountain men, the hide hunters and the decimation of the mighty herds. Reviews the Ghost Dance craze and the Massacre of Wounded Knee.

Talking Hands

20 min., Color

I-C

Dist. UOKLA, 1954

16 mm film optical sound

Gives a basic introduction to the universal sign language of the American Indian. A storyteller recounts the Battle of the Washita in hand talk.

Trail Ride

20 min., Color

I-J

Dist. SF, 1964

16 mm film optical sound

Shows how city boys visiting at the Blood Indian Reserve in Alberta ride herd, help brand calves and spend the night in tepees with the Blood Indians who have gathered for a Sun Dance.

F. CALIFORNIA

Acorns

28 min., Color

J-C, A

Dist. UCB, 1962

16 mm film optical sound

Pictures the gathering and storing of acorns and the processing of them into acorn mush. Includes scenes showing the original primitive methods of bleaching the meal and of stone boiling.

Basketry of the Pomo -- Techniques

33 min., Color

J-C

Dist. UCB, 1962

16 mm film optical sound

Uses slow motion and simplified drawings to show 10 techniques involved in Poma basket making.

Basketry of the Pomo -- Introductory Film

30 min., Color

J-C, A

Dist. UCB, 1962

16 mm film optical sound

Shows Pomo Indian women gathering and preparing their basketmaking materials and demonstrating the various techniques employed in weaving. Depicts use, forms and elaborate ornamentation, including feather and bead decoration.

Beautiful Tree -- Chishkale

20 min., Color

P-C

Dist. UCB, 1965

16 mm film optical sound

Explains the influence of the acorn on population, settlement patterns, social organization and the way of life of the Central California Indians. Shows how acorns are transformed into breads.



\*Buckeye -- A Food of the California Indians

13 min., B & W

J-C

Dist. UCB, 1961

16 mm film optical sound

Shows how the Nisenan Indians harvested buckeyes, non-edible nuts, as they come from the tree, and processed them by stone boiling and bleaching. Explains that these nuts, eaten in the form of a heavy mush or soup, were second only to acorns in the diet of many tribes.

Dream Dances of the Kashia Pomo

30 min., Color

J-C, A

Dist. UCEMC, 1965

16 mm film optical sound

Features five dances by Pomo Indian women which express contemporary native beliefs and reflect recent influences including Christianity and World War II. Includes some of the tribal ceremonial activities and activities which portray religious beliefs.

Game of Staves

10 min., Color

I-C

Dist. UCB, 1962

16 mm film optical sound

Shows the ancient Pomo Indian game of staves, a variation of the dice game.

Hupa Indian White Deerskin Dance

11 min., Color

I-C

Dist. BARR, 1958

16 mm film optical sound

Shows how ancient cultural patterns are still retained by the Hupa Indians of Northwestern California. Includes scenes of a ten-day Deerskin Dance Ceremony.

Indian Family of the California Desert

16 min., Color -- B & W

I

Dist. EBEC, 1967

16 mm film optical sound

A woman of the Cahuilla Indians of California recalls childhood memories of her early primitive life. Her story illustrates her people's adaptation to a desert and mountain environment and their skills in weapon making, basket weaving, pottery making and hunting. Also explains some of the tribe's ceremonies.

Indians of California, Pt. I, Village Life

Pt. I -- 15 min., Color

I-H, A

Dist. BARR, 1955

16 mm film optical sound

Shows the village life of the Indians before the white man came to the Pacific Coast. Includes trading, use of the baby cradle, basket making, use of the tule boat, house building, use of the sweat house, games, and dance and song used in religious ceremonies.

Indians of California, Pt. 2, Food

Pt. 2 -- 14 min., Color

I-H

Dist. BARR, 1955

16 mm film optical sound

Shows how Indians in early California secured and prepared their food. Including arrow making, a deer hunt, gathering and preparing acorns and the family eating around the cooking basket. Explains the importance of story telling in passing on history and culture.

Island of the Blue Dolphins -- An Introduction

20 min., Color

I-J

Dist. TFC, 1965

16 mm film optical sound

An excerpt from the feature film of the same title. Portrays the life and history of the Ghalas-at Indians on an island near California in 1801. Tells why the diminished tribe migrated to a mainland mission. Describes how a stranded girl survives on the island.

Kashia Men's Dances -- Southwestern Pomo Indians

40 min., Color

J-C, A

Dist., UCEMC, 1963

16 mm film optical sound

Four authentic Pomo dances are performed by Indians in elaborate dance costumes and body paint on the Kashia Reservation near Stewart's Point (1900) on the Northern California Coast. Photographs made before 1900 show the history of the development of the dance.

Mission Life (Rev. Ed.)

20 min., Color -- B & W

I-J

Dist. BARR, 1960

16 mm film optical sound

Portrays some of the daily work activities of the Mission Indians of Spanish California in 1776, including making bricks and candles, threshing wheat and cultivating corn. A Padre narrates and records the progress of his mission in a diary.

Obsidian Point - Making

13 min., Color

Dist. UCEMC, 1964

16 mm film optical sound

A Tolowe Indian of Northern California demonstrates pressure flaking as a method of making obsidian arrow points. Other types of projectile points and the uses and significance of many obsidian artifacts in aboriginal cultures are described.

Pomo Shaman

20 min., B & W

H-C

Dist. UCB, 1965

16 mm film optical sound

Pictures an ancient healing ceremony performed by a Southwest Pomo doctor. Considers the Indian belief that disease is caused by hostile objects in the body, which must be sucked out.

Tomesha--Death Valley

20 min., Color

J-C, A

Dist. MGHT, n.d.

16 mm film optical sound

Describes the geological formations and the flora of Death Valley. Shows how the Indians in the Valley adapted themselves to their environment.

G. SOUTHWESTERN TRIBES

Apache Indian, The

11 min., Color -- B & W

Dist. CORF., 1943

16 mm film optical sound

Depicts life, ceremonies and industries of Apache Indians in the settling of their native territory. Includes the puberty ceremony and Devil Dance.

Arts and Crafts of the Southwest Indians

22 min., Color

P-J

Dist. SFFB, 1953

16 mm film optical sound

Depicts the nomadic Navajos at work making rugs and jewelry of turquoise and silver. Shows the silver work, baskets and pottery of Pueblo-type tribes.

Be-Ta-Ta-Kin

11 min., Color -- B & W

H-C

Dist. NYU, 1955

16 mm film optical sound

Depicts the early life of the Arizona Navajos, shows their daily life, agriculture, social and religious organization and cliff dwellings. Be-Ta-Ta-Kin means "House Under the Rim."

Boy of the Navajos, A

11 min., Color -- B & W

Dist. CORF, 1956

16 mm film optical sound

Follows a present-day Navajo boy as he herds sheep in the Arizona desert, spends evenings with his family in their hogan, and takes a trip to the trading post where he sells drawings he has made of the Navajos.

Ceremonial Dances of the Southwest Tribes

10 min., B & W

Dist. AMBP, 1939

16 mm film optical sound

Shows 13 dances of the Southwest Indians.

Clues to Ancient Indian Life

11 min., Color -- B & W

Dist. PARSON, 1962

16 mm film optical sound

Visits an area of the Southwest where primitive man lived. Shows an artist reproducing ancient paintings which provide valuable information about the past.

Desert People

25 min., Color

I-J

Dist. USNAC, 1949

16 mm film optical sound

Tells the story of the Papago Indians who have lived on the desert for centuries. Relates how they chose to live on the desert because they liked it, how to them it is not forbidding wasteland and how they find uses for every growing thing. Shows how they manage to farm a little land and raise cattle.

Family Life of the Navaho Indians

31 min., B & W

H-C

Dist. NYU, 1943

16 mm film silent

Highlights some of the ways the Navaho child develops into a typical Navaho adult. Focuses on the fact that how one learns is universal while what one learns is determined by the specific culture.

Golden West

9 min., B & W

I-H

Dist. OFF, 1941

16 mm film optical sound

Describes the development of the American West. Compares the Navajo Indians during the westward movement with today.

Golden West

11 min, B & W

I-H

Dist., BAILEY, n.d.

16 mm film optical sound

Pictures the west during the Gold Rush Days and shows the hardships of frontiersmen due to the Indians. Shows the Indians now in reservations in Arizona.

Grand Canyon

26 min., Color -- B & W

J-C

Dist., EBEC, n.d.

16 mm film optical sound

Explores the geography of the Grand Canyon and the unchanged tribal life of the isolated Havasupi Indians who live on the floor of the Canyon. Notes the harm done by man to the balance of nature in the Canyon.

Grand Canyon

26 min, Color -- B & W

J-C

Dist. FI, 1966

16 mm film optical sound

Discusses basic geography of Grand Canyon and the conservation of the natural beauty of the area. Depicts the Havasupi Indian tribe which live in 10th-Century fashion close to Boulder Dam. Based on writings of Joseph Wood Krutch.

\*Grand Canyon -- A Journey with Joseph Wood Krutch (rev. ed.)

50 min., Color

Dist., FI, 1965

16 mm film optical sound

Describes Krutch's journey by muleback down to the Grand Canyon, the voyage of John Wesley Powell down the Colorado River and a visit to the Havasupi Indian Village.

Hopi Indian Arts and Crafts

11 min., Color -- B & W

Dist., CORF, 1945

16 mm film optical sound

Shows weaving, silversmithing, basketmaking and pottery making by Hopi Indians.

Hopi Indian Village Life

11 min., Color -- B & W

Dist., CORF, 1956

16 mm film optical sound

Portrays the Hopi Indians and their way of life today. Shows the blending of the old and new ways.

Hopi Indian, The

11 min., Color -- B & W

Dist. CORF, 1943

16 mm film optical sound

Stresses the home life, agriculture, weaving arts, various customs, and ceremonies of the Hopi Indian.

\*Hopi Kachinas

10 min., Color

I-C

Dist., ACI, 1960

16 mm film optical sound

Explains how the commonly seen, but seldom understood, kachina dolls provide the key to the true meaning of the Hopi culture. Shows the carving and painting of the dolls and describes their religious meaning.

Indian Boy of the Southwest

15 min., Color - B & W

P-J

Dist. FA, 1963

16 mm film optical sound

Toboya, a Hopi Indian boy, tells about his life. He describes his home, his school and the trading post.

Indian Ceremonial Dances of the Southwest

12 min., Color

Dist. AMBP, 1954

16 mm film optical sound

Shows excerpts from Indian dances. Explains that they are part of the Indian's religious life and that the chanters and drummers are as important as the dancers.

\*Indian Ceremonials

18 min., Color

P-J

Dist. SFFB, 1954

16 mm film optical sound

Presents scenes of the Intertribal Ceremonials held annually in August at Gallup, New Mexico. Shows the arrival of the Indians, the parade, the rodeo and the dance. A highlight is the Corn Dance, a Rain Prayer.



Indian Country

28 min. B & W

Dist. GAYEK, n.d.

16 mm film optical sound

Pictures the Indian country and the Indians of the Southwest. Shows the ruins, fine jewelry, pottery, basketry, rugs and several Indian dances.

Indian House, The -- The First American House

11 min., B & W

P-J

Dist. GATEP, 1950

16 mm film optical sound

Illustrates the architecture of Southwestern United States including the cliff dwellings of the Indians, the Spanish influence after 1540, and the contributions of Americans from the East after 1846.

Indian Pow Pow

13 min., Color

I-J

Dist. MLA, 1951

16 mm film optical sound

Shows many tribes of the Southwest during a pow-wow. Includes a carnival and parade which features various tribes in their traditional dress.

\* Indians of New Mexico

3 min., Color

P-I

Dist. AVED, 1961

16 mm film optical sound

A colorful vignette showing the Indians of New Mexico.

\* Intrepid Shadow

18 min. B & W

Dist. CMC, n.d.

16 mm film silent

Deals with subjective rather than objective aspects of Navajo life. Al Clah attempts to reconcile the Western notion of God with his traditional Navajo notion of Gods.

Kee Begay, Navajo Boy

28 min., Color

Dist. HSTFR, 1965

16 mm film optical sound

An Indian boy enrolls in a white mission school and finds in a missionary the bridge between the Navajos' old way of life and the modern life.

Monument Valley -- Land of the Navajo

22 min., Color

Dist. BAILEY, 1959

16 mm film optical sound

Presents a brief look at the life of a Navajo who lives in the four-corner country of Arizona, Colorado, New Mexico and Utah.

Navaho, The Pt. 1

29 min., B & W

H-C, A

Dist. IU, n.d.

16 mm film optical sound

Presents a visit to a Navaho Reservation to discover the values held by this indigenous community. Compares Navaho with modern medical practices, religious rituals and beliefs.

\* Navaho, The, Pt. 2

29 min., B & W

H-C, A

Dist. IU, n.d.

16 mm film optical sound

Interviews members of the Navaho Tribal Council. Discusses the problems of working within the tribal organizational patterns and of the continuing force of the many traditions.

Navajo -- A People Between Two Worlds

18 min., Color

I-C, A

Dist. LINE, 1958

16 mm film optical sound

Shows life on the Navajo Reservation on Northeast Arizona today. Contrasts the modern way of life as it is lived in boarding schools with the traditional ways of life in the hogans or homes.

Navajo Canyon Country

13 min., Color

I

Dist. MLA, 1954

16 mm film optical sound

Shows Navajo people in their native country and gives a brief description of their way of life today.

Navajo Children

11 min., B & W

P-J

Dist. EBEC, 1938

16 mm film optical sound

Shows the home life of a Navajo family including the trip to their summer home. Scenes include rug weaving, tending the sheep and goats, planting crops and a marksmanship contest.

\* Navajo Country

10 min., Color -- B & W

I-J

Dist. IFB, 1951

16 mm film optical sound

Shows the dependence of the nomadic Navajos upon sheep and goats to supply their food as well as the wool for clothing and for marketable rugs and blankets. Depicts carding, spinning, weaving and jewelry making;

\* Navajo Dancers

11 min., Color

Dist. CHIEFH, 1954

16 mm film optical sound

Presents three young Navajo men doing native dances to the accompaniment of original Navajo music. Narrated by Chief Hailstorm, Cherokee Indian lecturer.

Navajo Indian Life

11 min., Color

Dist. CORF, 1966

16 mm film optical sound

Author Carl Carmer presents a commentary on the lot of the Navajos in Arizona, Utah and New Mexico -- their daily life, their occasional jobs as migrant field hands, their hopes for the future.

Navajo Indian, The

11 min., Color -- B & W

Dist. CORF, 1943

16 mm film optical sound

Shows the Navajo carding, dyeing and weaving rugs to sell at the trading post. Follows him toiling in the fields and producing his famous silver work.

Navajo Indians

11 min., B & W

I-H

Dist. EBEC, 1939

16 mm film optical sound

Reveals the geographic environment, activities and customs of the Navajo Indians.

Navajo Life

9 min., Color - B & W

I-H

Dist. IU, n.d.

16 mm film optical sound

Describes the life of the Navajo Indians living in Canyon de Chelly in Arizona. Shows how they farm, cook, raise sheep and build homes. Includes scenes of a trading post, a rodeo and ruins of cliff dwellings.

\*Navajo Night Dances

11 min., Color -- B & W

Dist. CORF, 1966

16 mm film optical sound

Depicts the feasting and the arrow, feather and fire dance rituals at the Navajo nine day healing chant.

\*Navajo Silversmith

11 min., Color

I-C

Dist. ACI, 1960

16 mm film optical sound

Demonstrates Navajo cast silverwork against a background of the land where the Navajos live.

Navajo Silversmith, The

20 min., B & W

Dist. CMC, n.d.

16 mm film silent

Traces the creation of small Yeibachai figures from the mining of the silver to the finished figure.

Navajo Weaver, A

22 min., B & W

Dist. CMC, n.d.

16 mm film silent

Views Susie Benally, a young Navajo, as she watches her mother weaving at the loom. Includes all of the necessary steps prior to the actual weaving.

Navajos, The -- Childen of the Gods

20 min., Color

I-C, A

Dist. DISNEY, 1967

16 mm film optical sound

Explains how every aspect of the Navajo's way of life is spiritually related, unchanged by time and undisturbed by progress.

Our Proud Land

30 min., Color

Dist. CHRNSN, 1966

16 mm film optical sound

Depicts Navajo Indians of Monument Valley, revealing their way of life based on a balance between themselves and nature. Shows a sand painting ceremony for a woman who dreams of being struck by lightning.

Peaceful Ones

12 min., Color

I-J

Dist. MLA, 1953

16 mm film optical sound

Shows life and customs of the Hopi in the Painted Desert. Includes cultivating the land, harvesting crops, weaving, kachinas and snake dance.

Pueblo Arts

11 min., Color

P-H

Dist. IFB, 1952

16 mm film optical sound

Illustrates the use of the soil by the Pueblos to make pottery. Shows the effects of firing and indicates the basis of designs.

Pueblo Indian Life

15 min., Color -- B & W

Dist. AMBP, 1955

16 mm film optical sound

Shows the location of the Pueblos in New Mexico. Depicts types of homes and gardens, bread baking, and arts and crafts. Describes religious customs and shows the Eagle Dance.

Pueblo Indian Pottery

15 min., Color

Dist. AMBP, 1954

16 mm film optical sound

Shows Indian women of San Ildefonso making pottery by thumb and finger and coil methods. Illustrates various ways of finishing clay surfaces such as the use of carved designs, colored clay slips and stone rubbing.

Rainbow of Stone

20 min., Color

I-H

Dist. TFC, 1953

16 mm film optical sound

An excerpt from the 1949 feature film "A Tale of the Navajo." Tells a story of two young boys, an Indian and a white, and the legends and chants that lead them through desert mountains to the land of the Turquoise Waters where there is pasture for sheep.

\*Second Weaver

9 min., B & W

Dist. CMC, n.d.

16 mm film silent

Susie Benally, a young Navajo, weaves a belt.

Shallow Well Project, The

14 min., B & W

Dist. CMC, n.d.

16 mm film silent

Illustrates the building of a shallow well to replace an open pond once used for water supply on the Navajo Reservation.

Smoki Snake Dance

12 min., Color

I-J

Dist. MLA, 1952

16 mm film optical sound

Shows activities of civic-minded Arizonans as they prepare to learn and present Indian dances in the annual Smoki Dance Festival.

Southwestern Indian Dances

10 min., Color -- B & W

Dist. DPC, 1948

16 mm film optical sound

Shows the typical dances of many tribes at the Gallup, New Mexico, annual Intertribal Ceremonials, including the Eagle Dance and the Hoop Dance.

Spirit of the Navajo, The

21 min., B & W

Dist., CMC, n.d.

16 mm film silent

An old medicine man looks for roots to use in a ceremony. He prepares for a sand painting and the curing of a patient.

Spirit of the White Mountains

13 min., Color

I-J

Dist. MLA, 1959

16 mm film optical sound

Presents pioneering activities of the White Mountain Apaches. Describes their present day activities -- farming, cattle raising, recreation and business meetings. Shows many areas that attract visitors to this part of Arizona.

Tribe of the Turquoise Waters

13 min., Color

H

Dist. MLA, 1952

16 mm film optical sound

Shows life in a small Indian village hidden in an almost inaccessible valley in a remote part of the Grand Canyon.

Valley of the Standing Rocks

24 min., Color

P-C, A

Dist. BARBRE, n.d.

16 mm film optical sound

Protrays the life of the Navajo Indians on their reservation in remote parts of Arizona and Utah.



Villages in the Sky

13 min., Color

I-J

Dist. MLA, 1952

16 mm film optical sound

Shows life in the high mesa villages of the Hopis. Women are shown making baskets and pottery and baking bread in outdoor adobe ovens. Portions of some of the dances conclude the film.

Warriors at Peace

13 min., Color

I J

Dist. MLA, 1953

16 mm film optical sound

Presents life among the once warlike Apaches in Arizona. Shows their wealth in stock, art of basketry and the tribal tradition of the Pollen Blessing Ceremony.

Weavers in the West

13 min., Color

I-J

Dist. MLA, 1954

16 mm film optical sound

The complete story of the making of the Navajo rug with some insight into the lives, habits, and ceremonies of the tribe. Filmed in the Navaho country in Northern Arizona and New Mexico.

Window on the Sky

28 min., Color

Dist. NCPEC, 1950

16 mm film optical sound

A Navajo tribesman returns to his home in Arizona to find his wife has been influenced by the Good Shepherd Mission. The Mission Hospital cares for his daughter and he begins to understand his wife's faith.

## H. GREAT BASIN AND THE PLATEAU

Desert People

51 min. B & W

or Pt. 1 25 min., B & W

Pt. 2-26 min., B & W

J-C

Dist. MGHT, 1968

16 mm film optical sound

Depicts an average day in the lives of two aboriginal families of the Western Desert. Following the activities of these primitive people reveals that a great portion of their time is spent in the search of food.

Pine Nuts-A Food of the Paiute and Washo Indians

13 min., Color

J-C

Dist. UBC, 1961

16 mm film optical sound

Demonstrates how Indians process pine nuts, a nutritious food obtained from the Pinon tree of the Great Basin area. Shows how the nuts are extracted from cones, parched with hot coals, cracked on grinding stones, ground and eaten dry or drunk in a thin gruel.

#### Supai Indians

10 min., Color - B & W

Dist, CORF, 1947

16 mm film optical sound

Shows the habits, customs and industries of the Supai Indians of Colorado. Includes scenes of a group of children singing, the women toasting corn by an ancient method, young maidens adorning themselves and the tribe gathering for a rodeo.

#### Vision Quest

30 min., Color

Dist. MGHT, 1961

16 mm film optical sound

Dwells on the Western Indians' belief in a guardian spirit during the pre-frontier days. Describes how an Indian boy, yearning for manhood and warrior status, undergoes a spiritual experience and achieves maturity. Reveals the beauty of the Indian's West. (Filmed in Western Montana.)

### I. PACIFIC NORTHWEST: POTLACH-GIVERS

#### Blunder Harbour

20 min., B & W

I-C

Dist. BF, 1951

16 mm film optical sound

Tells of the Pacific Northwest Indian. Shows a group of Kwakiutl Indians living in Blunder Harbour sustaining themselves by the sea. Recounts in narration the legend of the killer whale. Produced in Canada.

#### Dances of the Kwakiutl

10 min., Color

I-C

Dist. BF, 1951

16 mm film optical sound

Depicts Pacific Northwest Indian dances of the ancient winter ceremonial handed down among the Kwakiutl families and their way of keeping history.

#### Father Ocean

11 min., Color

I-J

Dist, MMP, 1962

16 mm film optical sound

A Quinault Indian uses symbols characteristic of those found on totem poles and in the arts and legends of the Quinault Indians to tell the story of the legendary Father Ocean.

#### Indian Days

13 min., Color -- B & W

Dist. CTFL, 1963

16 mm film optical sound

Records the colorful activities of a Mid-June festival when Indians gather from miles around in the British Columbia town of Kamloops for days of celebration. Depicts a rousing main street parade, an action-packed rodeo with Indian riders displaying remarkable skills in the saddle and an exhibition of spirited dancing.

Loon's Necklace, The

11 min., Color

I-C

Dist. EBEC, 1949

Brings to life an Indian legend of how the loon, a water bird, received his distinguished neckband. Authentic ceremonial masks, carved by Indians of British Columbia, establish the character of the story and show the Indian's sensitivity to the moods of nature.

Northwest Indian Art

11 min., Color -- B & W

Dist. CORF, 1966

16 mm film optical sound

Depicts the highly sophisticated art of the Northwest Indian. Shows how movement and dance add meaning to the double-faced mechanical masks which were an unusual part of this culture.

Silent Ones, The

25 min., Color

Dist. CTFL, n.d.

16 mm film optical sound

Record of an expedition to an island in the Queen Charlotte group off the coast of British Columbia to recover totem poles and other relics of the Haida Indian culture. Remnants of villages are discovered, some in a fair state of preservation, others in decay.

Sinew-Backed Bow and Its Arrows

24 min., Color

I-C

Dist. UCB, 1961

16 mm film optical sound

Depicts a Yurok craftsman constructing a sinew-backed bow, the strongest and finest bow used by American Indians. Demonstrates how arrows were made, using stone arrowheads and feathers from the Red Tailed Hawk.

Timber and Totems

11 min., Color

Dist. USNAC, 1949

16 mm film optical sound

Shows the timber resources of the Tongass National Forest in Southeast Alaska and explains the meaning of the totem poles to the Indians.

Totem Pole

27 min., Color

J-C, A

Dist. UCEMC, 1964

16 mm film optical sound

Describes the development of the seven types of totem poles and house posts. Discusses each in terms of a social system and mythology that stresses kinship, rank and ostentatious display of wealth. Shows the ancient method of felling a large cedar tree and erecting a pole. Mungo Martin, a famous carver and chief of the Kwakiutl, carves a totem pole.

\*Totems

15 min., Color

Dist. NOF, 1963

16 mm film optical sound

Traces the history of totem poles as a stone age art form and means of communication. Gives typical totem-pole "readings" and shows a Totem Dance in costume.

Wooden Box-Made by Steaming and Bending

33 min., Color

J-C, A

Dist. UCEMC, 1963

16 mm film optical sound

Explains the stages of making a Kwakiutl box--felling the red cedar tree, splitting the slab, smoothing it with an adze and forming the box. Seams are secured with wooden pegs. No nails, screws or glue are used. Illustrates the decoration and uses of the box.

## J. CANADIAN INDIANS

Fur Country

22 min., Color -- B & W

I-H

Dist. IFB, 1942

16 mm film optical sound

Follows an Indian trapper on one of his visits to his trap line during the winter. Shows various ways of setting traps and the best way to dry a pelt. Describes winter travel by sled and snowshoe and camping in the snow.

Indian Hunters

10 min., B & W

H

Dist. SF, n.d.

16 mm film optical sound

Two modern-day Canadian Indians scout for new hunting and fishing grounds for their tribe. They track moose and meet a Canadian black Bear as they move through virgin forests.

Indian Speaks, The

40 min., Color

Dist. NFBC, 1967

16 mm film optical sound

Reveals the general cultural deprivation of Indians in Canada and depicts aspects of life on a reservation. Describes the gradual disappearance of the Indian culture and the plight of individual Indians who wish to preserve it.

Lake Man, The

27 min., Color

Dist. CMC, n.d.

16 mm film optical sound

Documents the simplicity and harmony of Alexis Ladouceur, member of a poor and vanishing tribe--his work as a fisherman, relationship with his family and the Metis in general, his occasional sprees in town, his love of the lake and its wildlife.

Portage

20 min., Color - B & W

J-H, A

Dist. IFB, 1941

16 mm film optical sound

Depicts Indian trappers and traders of the Hudson Bay area. Shows the building of a birch bark canoe.

Trappers and Traders

10 min., Color

I-H

Dist. IFB, 1949

16 mm film optical sound

Follows the Indian along his trap line in winter, watching him build and set traps and harvest his catch. Shows him portage his furs and canoes.

**K. MEXICAN AND CENTRAL AMERICAN INDIANS**

\*Adobe Village -- Valley of Mexico

20 min., B & W

Dist. UEVA, 1949

16 mm film optical sound

Illustrates how areas colonized by the Spanish in the Western Hemisphere are characterized by much "blood blending." Shows how a maize culture has developed with life centered in the village, especially in the church of the village.

Aztecs, The

11 min., Color - B & W

Dist. CORF, 1955

16 mm film optical sound

Provides insight into the Aztec civilization by picturing ruins and reconstructions. Shows lagoons and canals, the market place and the religious temples, reenacts a religious ceremony.

Cajititlan

41 min., Color

Dist. ATWOOD, 1966

16 mm film optical sound

Records two days in the life of three villages around Cajititlan in West Central Mexico from the fishing on Saturday until the mass and fiesta on Sunday.

Donna Rosa -- Potter of Coyotepec

10 min., Color

H-C

Dist. GATEP, 1959

16 mm film optical sound

Examines the black unglazed pottery of Oaxaca, ancient craft of Zapotec Indians. Shows Rosa's primitive manner of shaping, decorating and firing. Illustrates the close relation of potter to materials.



Maya are People

22 min., Color - B & W

Dist. CFD, 1951

16 mm film optical sound

Describes a trip to a primitive and friendly tribe of Maya. Discusses the loss of the heritage of ancient Mayan culture.

Maya of Ancient and Modern Yucatan (2nd ed.)

20 min., Color

Dist. BAILEY, 1966

16 mm film optical sound

Shows how the American Indian civilization paralleled those of other continents even though it did not reach the same height.

Maya Through the Ages, The

45 min., Color

Dist. UFC, 1949

16 mm film optical sound

Discusses the Mayan Civilization, picturing some restored cities and art works and explaining their numerical system. Visits the Lacandons, last descendants of the Mayas and shows their primitive agricultural methods and religious festivals.

Mayaland Safari

33 min., B & W

Dist. AVED, 1966

16 mm film optical sound

Depicts various architectural achievements, such as the cities which were connected by a raised causeway built and paved with stones, testifying to the fact that the Maya enjoyed the most advanced stone-age civilization in history. Also shows sculpture, textile arts and pottery of the Maya.

Mayas, The

11 min., Color-- B & W

Dist. CORF, 1957

16 mm film optical sound

Surveys the Mayan Civilization, pointing out the history, culture and achievements of the Indians. Pictures the ruins of the ancient city of Tikal in Guatemala, Uxmal and Chichen Itza.

Mexico-Land of Color and Contrast (3rd ed.)

16 min., Color

I-H, A

Dist. NVFP, 1967

16 mm film optical sound

Contrasts early Indian civilizations with present cultures, and ancient pyramids and old villages with modern cities, such as Mexico City and Acapulco.

Mexico's Heritage

17 min., Color

Dist. BAILEY, 1960

16 mm film optical sound

Shows ruins of Aztec and Toltec Civilizations and explains colonial influence on architecture and religion. Includes an Aztec sacrificial dance.

Natives of Guatemala

11 min., Color - B & W

J-H

Dist. BAILEY, 1949

16 mm film optical sound

Delineates the relationship between the living habits of the people and their geographical environment and climate in various sections of Guatemala.

Ollero Yucateco (Yucatan Potter)

25 min., Color

Dist. UILLMP, 1965

16 mm film optical sound

Demonstrates the technique of Mayan pottery making, traces the evolution of this ceramic tradition and illustrates an experimental design by which archeologists and ethnographers hope to increase their knowledge.

Patzcuaro

11 min., Color

Dist. USNAC, 1944

16mm film optical sound

Portrays a day in the life of the Tarascan Indians on the shore of Lake Patzcaro west of Mexico City.

\*Pottery Workers of Oaxaca, The

14 min., Color

I-C

Dist. CFD, 1952

16 mm film optical sound

Shows how the Zapotec Indians of Mexico make pottery with the potter's wheel. Also depicts ancient hand methods used by pre-historic people.

\*Pre-Columbian Mexican Art

20 min., Color

J-C

Dist. BF, 1953

16 mm film optical sound

Tells the significance in Mexican culture of ceramics, figures, masks and stones created by pre-Columbian artisans dating back 3,000 years. Produced in France. English narration.

Sky Dancers of Papantla

11 min., Color

Dist. USNAC, 1942

16 mm film optical sound

Shows the annual dance of the Voladores in the Mexican village of Papantla with five men dancing atop a 40-foot pole. Includes other regional religious dances.

Tepoztlan, Mexican Village in Transition

12 min., Color

I-J

Dist. SF, 1965

16 mm film optical sound

Depicts the village of Tepoztlan, a medium-sized town dating from pre-hispanic times. Provides a contrast between old and new customs, co-existing side by side.

\*Toltec Mystery, The

26 min., Color

I-C, A

Dist. AVED, 1966

16 mm film optical sound

Explores the mysterious fact that, while the Mayan people exist today, the Toltecs are completely extinct. Reveals clear-cut evidences in the ancient city of Chichen Itza of the infiltration of the Mayan Culture by that of the Toltecs.

Wooden Faces of Totonicapan

9 min., B & W

H-C

Dist. USNAC, 1952

16 mm film optical sound

Shows the making of masks and their use in religious festivals in Guatemala. Describes thanksgiving customs at Chichicastenango.

\*Yucatan -- Land of the Maya

17 min., Color

Dist. BAILEY, 1962

16 mm film optical sound

Portrays the ancient cities of Chichen Itza and Uxmal. Shows examples of handicrafts made by descendants of the Mayas and the Conquistadores living in Yucatan today. Includes news of the modern city of Merida and the country villages.

Yucatan Ruins

15 min., color -- B & W

J-C, A

Dist. AVED, 1957

16 mm film optical sound

Pictures Merida, Capital of Yucatan, and Chichen Itza, America's Egypt. Shows fields where the game Pelota was played, the observatory, pyramids and the temple.

## L. SOUTH AMERICAN INDIANS

Amazon

52 min., Color

I-A

Dist. EBEC, 1968

16 mm film optical sound

Describes the Amazon River and investigates its history. Illustrating the unique technology of each of the Amazon Indian tribes. Points out that rubber manufacturing, timber production, pepper harvesting, and gold mining attracted different people to Amozonia.

Ancient Art of Peru

15 min., Color

H-C

Dist. FILM, 1960

16 mm film optical sound

Presents an introduction to the art of the main cultures of pre-Columbian Peru. Shows ruins and choice objects dug out by archaeologists reviving the achievement of 3,000 years of Peruvian civilization.

Dawn of a New Day  
15 min., Color  
Dist. USNAC, 1967  
16 mm film optical sound  
Describes the life and habits of the Incas.

\* Heart of the Inca Empire  
19 min., Color  
Dist. USNAC, 1943  
16 mm film optical sound  
Studies the ruins of the Inca city of Machu Picchu near Cuzco, Peru.

\* Incas, The  
10 min., Color-- B & W  
J-H  
Dist. IFB, 1947  
16 mm film optical sound  
Tells how Incas lived before the arrival of the Spaniards four hundred years ago and shows the results of Spanish conquest and occupation.

\* Incas, The  
11 min., Color -- B & W  
Dist. CORF, 1961  
16 mm film optical sound  
Presents a historical, geographical and cultural view of the Incan civilization. Discusses the distinctive features of the government and of the economy based on agriculture, small industries and crafts.

Lost City in the Andes  
14 min., Color  
I-C  
Dist. CFD, n.d.  
16 mm film optical sound  
Shows the rediscovered Machu Picchu, an ancient Inca city. Also shows the Inca ruins of Cuzco, Urubamba and Ollantaytambo.

\* People of the Amazon (Rev. Ed.)  
22 min., Color  
I-H  
Dist. EBEC, 1968  
16 mm film optical sound  
A shortened version of the 1968 film "Amazon." Describes the Amazon River and investigates its history. Illustrates how Amazon Indian tribes have developed unique technologies. Explains that rubber manufacturing, timber production, pepper harvesting and gold mining attracted people to Amazonia.

Peru--Filiberto of the High Valley  
20 min., Color  
Dist. UEVA, 1966  
16 mm film optical sound  
A study of the culture of Peru. Presents the impressions of an impoverished Indian boy as he first discovers the rich heritage of his native Peru and ventures into the developing culture of the city. Explains the importance of an education in present-day Peru.

Peru--People of the Andes

16 min., Color -- B & W

I-H

Dist. EBEC, 1959

16 mm film optical sound

Revised Edition of "Peru--People of the Mountains." Shows life of the Indians -- their homes, work and place in the economy of the country. Highlights modern developments in mining, transportation and city life.

Saga of the Inca Empire

90 min., Color

Dist. DEROSN, 1965

16 mm film optical sound

Traces important developments of the Andean Civilization from the pre-Indian period to the arrival of the Conquistadors. Includes photographs taken of the lost city of Vilcabamba Grande that was discovered by the Gene Savoy expedition in 1964.

So That Men are Free

27 min., B & W

J-C, A

Dist. MGHT, 1963

16 mm film optical sound

Discusses how the Vicosinos Indians of Peru, with the help of Cornell University, gradually changed from serfs to twentieth century free men, capable of running their own affairs.

**M. ESKIMOS**

Alaskan Eskimo

30 min., Color

I-C, A

Dist. DISNEY, 1957

16 mm film optical sound

Depicts home life of Eskimo families and their struggle against the elements in a typical village on the Alaskan Coast.

Arctic Jungle

11 min., Color -- B & W

Dist. SF, 1957

16 mm film optical sound

Shows the labors on which the Eskimo's survival depends, such as spearfishing, making lamp fuel, making clothes and kayaks and hunting the polar bear and the white whale, with a walrus hunt for climax.

Arctic Thrills

11 min., B & W

I-J

Dist. UEVA, 1941

16 mm film optical sound

Views icebergs and seals in the Arctic from a sailboat. Visits an Eskimo village where the villagers eat raw walrus meat and hunt and capture a polar bear.

Eskimo Artist -- Kenojauk

20 min., Color

Dist. MGHT, 1964

16 mm film optical sound



Visits Eskimo woman artist, Kenojuak. Shows the art center of Cape Dorset where the stone cutter Iyola and the printers use her designs to make prints on rice paper for sale in galleries of the south.

#### Eskimo Arts and Crafts

22 min., Color

Dist. IFB, 1945

16 mm film optical sound

Pictures arts and crafts as an essential part of the life and legend of the Baffinland Eskimos. Explains that their kayaks, decorated skin garments, carved ivory, hand wrought implements, and also their dancing and singing have been handed down for generations.

#### Eskimo Children

11 min., B & W

I-H

Dist. EBEC, 1941

16 mm film optical sound

Pictures Eskimo life on an island off the Alaskan Coast. Presents such phases of their life as handicraft work, household duties, hunting, drying fish, visiting the trader's store and telling stories. Emphasizes the activities of the children.

#### Eskimo, Family

17 min., Color -- B & W

I-H

Dist. EBEC, 1960

16 mm film optical sound

Follows Anakudliuk and his family on their annual trek from winter camp to spring hunting grounds. Shows the day-to-day life of an Eskimo family, including eating, working, hunting seals and visiting relatives.

#### Eskimo in Life and Legend, The--The Living Stone

22 min., Color -- B & W

Dist. EBEC, 1960

16 mm film optical sound

Reveals the influence of physical environment on the Eskimo life and folklore by relating the story of a great seal hunter who carved the image of his wish on stone--a wish that later came true.

#### Eskimo Isle

10 min., Color

Dist. NEWMAN, n.d.

16 mm film optical sound

Describes dangers and beauties of the arctic regions. Shows how Eskimos live and depicts fishing activities.

#### Eskimo River Village

13 min., Color

Dist. NOF, 1962

16 mm film optical sound

Shows life in all four seasons in the small Eskimo village of Sleetmute on the Kuskokwim River in North Central Alaska. Pictures the schools and the hunting and fishing by which villagers make their living.

Eskimo Summer

16 min., Color -- B & W

Dist. IFB, 1949

16 mm film optical sound

Shows a tribe of Eskimos engaging in summer activities which are necessary to their survival. Explains the importance of group activities.

Eskimos--Food and Clothing

12 min., Color

P-A

Dist. Cenco, n.d.

16 mm film optical sound

Science for Children Series: Ray Howe, former Children's Curator at the Kansas City Museum, introduces artifacts and relates stories covered by titles of this series.

Eskimos-Shelter

12 min., Color

P-A

Dist. CENCO. n.d.

16 mm film optical sound

A Primary School Science Film.

Eskimos -- Survival

12 min., Color

P-A

Dist. CENCO, n.d.

16 mm film optical sound

Science for Children: Series: Ray Howe, Former Children's Curator at the Kansas City Museum, introduces artifacts and relates stories covered by titles of this series.

Fishing Arctic Style

12 min., Color -- B & W

P-I

Dist. BAILEY, 1955

16 mm film optical sound

Shows methods employed by Southern Alaskan Eskimos in fishing the Kobuk River for humpback salmon. Shows fish wheels and drying process used on the Yakan River two hundred miles north of Fairbanks.

Land of the Long Day

38 min., B & W

I-C, A

Dist. IFB, 1952

16 mm film optical sound

Tells of life in the North and describes the nature of the land. Describes a whale hunt and other techniques of living in the Arctic, especially in preparation of winter.

Land of the Long Day

Pt. 1, Winter and Spring, 19 min., Color

Pt. 2, Summer and Autumn, 19 min., Color

I-C

Dist. IFB, 1952

16 mm film optical sound

An Eskimo hunter tells of life in the North and describes the nature of the

land. Describes a whale hunt and other techniques of living in the Arctic, especially in preparation of winter.

Little Diomedede

16 min., Color

Dist. NOF, 1957

16 mm film optical sound

A story of the Eskimos of Little Diomedede Island in the Bering Strait. Depicts the primitive people's struggle for existence.

Living Stone, The

33 min., Color

Dist. MGHT, 1959

16 mm film optical sound

Pictures many aspects of Eskimo life and explains the Eskimo's belief in the legend that a spirit exists in every stick and stone, bird and beast. An elderly grandfather carves an image and relates its legend.

Nomads of the North

12 min., Color -- B & W

I-J

Dist. BAILEY, 1955

16 mm film optical sound

Shows nomadic tribes of Eskimos following the reindeer, their chief source of livelihood.

Strange Customs of the Eskimo

11 min., Color

I-H, A

Dist. AVED, 1960

16 mm film optical sound

Describes the strange and often primitive customs of the people of the Yukon. Shows how they live, play and work. Includes scenes of an annual spring celebration.

## N. GENERAL FILMS

American Indians As Seen by D.H. Lawrence

11 min., Color -- B & W

Dist. CORF, 1966

16 mm film optical sound

Lawrence's wife, Frieda, discusses his thoughts and beliefs. Aldous Huxley presents selections from Lawrence which reveal his deep insight into the religious and ceremonial impulses of Indian culture.

American Indians Before European Settlement

11 min., Color -- B & W

Dist. CORF, 1959

16 mm film optical sound

Describes the origin, culture and environment of the Indian tribes which inhabited five regions of the United States-Eastern Woodlands, Great Plains, Southwest, Far West and Northwest Coast.

Basketry

11 min., Color

I-C

Dist. IFB, 1966

16 mm film optical sound

Discusses the history of the Indian art of basket weaving and traces the evolution of traditional shapes and designs. Details the preparation of materials and shows how to make several types of baskets.

Indian Lore--Pioneer Trails--Bird Life of the Plains

14 min., B & W

I-J

Dist. DISNEY, n.d.

16 mm film optical sound

Shows the land forms of the prairies and a variety of bird life-ducks swans, geese, and whooping cranes.

\*Indian Musical Instruments

13 min., Color

I-C

Dist. VOKLA, 1955

16 mm film optical sound

Shows how to construct and use simple Indian Musical instruments.

Indians--Boys and Girls

12 min., Color

P-A

Dist. CENCO, n.d.

16 mm film optical sound

Science for Children Series: Ray Howe, former Children's Curator at the Kansas City Museum, introduces artifacts and relates stories covered by titles of this series.

Indians--How They Lived

12 min., Color

P-A

Dist. CENCO, n.d.

16 mm film optical sound

Science for Children Series: Ray Howe, former Children's Curator at the Kansas City Museum, introduces artifacts and relates stories covered by titles of this series.

Indians--Hunting

12 min., Color

P-A

Dist. CENCO, n.d.

Science for Children Series: Ray Howe, former Children's Curator at the Kansas city Museum, introduces artifacts and relates stories covered by titles of this series.

Indians--Stories and Legends

12 min., Color

P-A

Dist. CENCO, n.d.

16 mm film optical sound

Science for Children Series: Ray Howe, former Children's Curator at the Kansas City Museum, introduces artifacts and relates stories covered by titles of this series.

Indians of Early America

22 min., Color -- B & W

I-H

Dist. EBEC, 1957

16 mm film optical sound

Re-creates the typical activities of early North American Indians in their actual locations. Shows ceremonies attending the death and succession of an Iroquois chief, a Sioux buffalo hunt, pottery-making in a Pueblo village and a potlach ceremony.

#### Little Hunter

19 min., Color

Dist. BYU, 1964

16 mm film optical sound

Little Hunter, an Indian boy, is told that he is too small to hunt with the men. However, after he follows the hunters and kills a bear that attacks them, he is known as "Great Hunter."

#### Mighty Warriors

30 min., B & W

I-C, A

Dist. IU, 1965

16 mm film optical sound

Depicts familiar Indian battles and shows America's debt to the Indian for his agricultural, military and political knowledge.

#### Old Antelope Lake

11 min., B & W

Dist. CMC, n.d.

16 mm film silent

Beginning at the source of the lake, the camera moves around the lake showing the unity between natural things and human beings in the environment.

#### People Might Laugh at Us

9 min., Color

Dist. NFBC, 1965

16 mm film optical sound

A poem about the Indians of the Maria Reservation on Chaleur Bay. Exhibits the seldom-seen art work on the Indian children, pointing out how the heritage of the Amerinds is reflected in the dogs, cats, dolls and other creations of the children.

#### Showshoeing

12 min., Color

Dist. SF, 1968

16 mm film optical sound

Explains that the ungainly looking snowshoes, invented by the Indians long ago can be loads of fun as well as providing for easy walking in deep snow. Demonstrates how to use them correctly.

#### Southwest Heritage

6 min., NBB & W

Dist. USC, 1958

16 mm film optical sound

Tells about the efforts of one man who seeks out old Indian paintings. He copies these using as nearly as possible the same texture of rocks and the same texture of rocks and the same paint mixture as the original. The artist then gives the paintings to various museums.



\*Vanishing Prairie--Pioneer Trails, Indian Lore and Bird Life of the Plains

14 min., Color

I-C, A

Dist. DISNEY, 1963

16 mm film optical sound

An excerpt from the feature-length film. Shows wagon trails origin of Indian art forms and dances, and types of bird life.

O. RECENT INDIAN CONDITIONS

American Indians of Today

16 min., Color

Dist. EBEC, 1957

16 mm film optical sound

Analyzes current trends that are shaping the future of American Indians in their adjustment to new ways of making their living as ranchers and farmers, migratory workers, craftsmen and artists, professional men and technicians.

Forgotten American, The

25 min., Color

J-C, A

Dist. CAROUF, n.d.

16 mm film optical sound

Documents the impoverished conditions of the American Indian--the minimal food and housing, their inadequate educational facilities, their limited employment opportunities and the continued exploitation by the white men. Explores the damaging loss of identity and self-respect. Commentary by Stewart Udall and Seneca tribal spokesman Bob Davis.

Indian Influences in the United States

11 min., Color -- B & W

Dist. CORF, 1964

16 mm film optical sound

Points out that when settlers came to America, they hunted as the Indians did, planted Indian crops and used Indian names for towns and rivers. Studies the Indian influences on our art, music, language, foods and locations of cities and highways.

Till Freedom Comes

20 min., B & W

Dist. UPCDSS, n.d.

16 mm film optical sound

Protestant missions are helping to free the poverty stricken, rural Indian from the confinement of ignorance and superstition.

## FILM DISTRIBUTORS

ACA	Academy Films 748 N. Seward St. Los Angeles, Calif. 90028	CHIEFH	Chief Hailston Production 1324 S. Elm St. Alhambra, Calif. 91803
ACI	ACI Production 16 West 46th St. New York, N.Y. 10036	CHRNSN	Bob Christensen 1217 Pajaro St. Salinas, Calif. 93901
AMBP	Harold C. Ambrosch Prod. Box 3 Rancho Mirage, Calif. 92270	CINE	Cinecraft Productions, Inc. 2515 Franklin Ave. Cleveland, Ohio 44113
ATWOOD	Harry Atwood 4456 E. Lee St. Tucson, Ariz. 85716	CMC	Center for Mass Communications of Columbia University Press 1125 Amsterdam Ave. New York, New York 10025
AVED	AVED Films 7934 Santa Monica Blvd. Hollywood, Calif. 90046	CORF	Coronet Films 65 E. South Water St. Coronet Bldg. Chicago, Ill. 60601
BAILEY	Bailey Films, Inc. 6509 De Longpre Ave. Los Angeles, Calif. 90028	CTFL	Canadian Travel Film Library 680 Fifth Ave., Suite 819 New York, New York 10019
BARBRE	Thomas J. Barbre Productions 2130 S. Bellaire St. Denver, Colo 80222	DEROSN	De Rosen Prod. Beverly Hills, Calif.
BARR	Arthur Barr Productions 1029 N. Allen Ave. Pasadena, Calif. 91104	DISNEY	Walt Disney Productions Educational Film Division 350 S. Buena Vista Ave. Burbank, Calif. 91503
BF	Brandon Films 221 W. 57th St. New York, New York 10019	DPC	Dudley Ltd. Prod. 308 N. Rodeo Dr. Beverly Hills, Calif. 90210
BYU	Brigham Young University Dept. of A-V Communications 285 Herald R. Clark Bldg. Provo, Utah 84601	EBEC	Encyclopedia Britannica Educ. Corp. 425 North Michigan Ave. Chicago, Ill 60611
CAROUF	Carousel Films, Inc. 151 Broadway New York, New York 10036	FA	Film Association of Calif. 11559 Santa Monica Blvd. Los Angeles, Calif. 90025
CENCO	Cenco Educational Films 2600 S. Kostner Ave. Chicago, Ill. 60623	FI	Films, Inc. Director of Distribution 1150 Wilmette Ave. Wilmette, Ill. 60091
CFD	Classroom Film Distributors, Inc. 5620 Hollywood Blvd. Los Angeles, Calif. 90028		

FILM	Radin Films, Inc. 220 West 42nd St. New York, New York 10036	NEW	Hank Newenhouse, Inc. 1017 Longaher Road Northbrook, Ill. 60062
FRC	The Film Company 224 West Franklin Ave. Minneapolis, Minn. 55404	NEWMAN	Robert Newman Productions 287 Park Ave. S. New York, New York 10010
GATEP	Gateway Productions, Inc. 1859 Powell St. San Francisco, Calif. 94111	NFBC	National Film Board of Canada 680 Fifth Ave. New York, New York 10019
GAYEK	Joseph Gayek Box 278 Los Crescenta, Calif. 91014	NOF	Northern Films Box 98 Main Office Station Seattle, Wash. 98111
HILLFF	Louis W. and Maud Hill Family Foundation W. 500 1st National Bank Bldg. St. Paul, Minn. 55101	NVFP	Neubacher-Vetter Film Prod. 1750 Westwood Blvd. Los Angeles, Calif. 90024
HSTFR	Hour of St. Francis OFM Prod. 1229 S. Santee St. Los Angeles, Calif. 90015	NYU	New York University, Film Librarian 26 Washington Place New York, New York 10003
IFB	International Film Bureau 332 S. Michigan Ave. Chicago, Ill. 60604	OFF	Official Films, Inc. Linden and Grand Avenues Ridgefield, N.J. 07657
IU	Indiana University Audio-Visual Center Bloomington, Indiana 47401	PARSON	Don H. Parson Associates 1415 Westwood Blvd. Los Angeles, Calif. 90024
LINE	Line Film Box 328 Capistran Beach, Calif. 92624	PSUPCR	Pennsylvania University Psychological Cinema Register University Park, Penna. 16802
MGHT	McGraw-Hill Textfilm 330 West 42nd St. New York, New York 10018	RARIG	Rarig's, Inc. 2100 North 45th St. Seattle, Wash. 98103
MLA	Modern Learning Aids 16 Spear St. San Francisco, Calif. 94105	SF	Sterling Educational Films Box 8497 University City Los Angeles, Calif. 91608
MMP	Martin Moyer Production 900 Federal Ave. Seattle, Wash. 98102	SFFB	Sante Fe Film Bureau 80 E. Jackson Blvd. Chicago, Ill. 60604
MTP	Modern Talking Picture Service 1212 Avenue of the Americas New York, New York 10036	TFC	Teaching Film Custodians 25 West 43rd St. New York, New York 10036
NCPEC	National Council of the Protestant Episcopal Church 281 Park Avenue, S. New York, New York 10010	UBC	University of British Columbia Vancouver 8, B.C. Canada

UCB University of California  
at Berkeley  
2223 Fulton St.  
Berkeley, Calif. 94720

UCEMC University of California  
Extension Media Center  
2223 Fulton St.  
Berkeley, Calif. 94720

UEVA Universal Education and  
Visual Arts  
221 Park Ave., S.  
New York, New York 10003

UILLMP University of Illinois  
Motion Picture Service  
501 South Wright St.  
Champaign, Ill. 61820

UFC United Fruit Co.  
30 St. James Ave.  
Boston, Mass. 02116

UOKLA University of Oklahoma  
Educational Materials Services  
Norman, Okla. 73069

UPCDSS United Presbyterian Church  
Film Distributor  
Dept. of Supporting Services  
Room 1204  
475 Riverside Drive  
New York, New York 10027

USC University of Southern Calif.  
Dept. of Cinema  
University Park  
Los Angeles, Calif. 90007

USNAC United States National Audiovisual  
Center  
National Archives and Records  
Washington, D. C. 20409

UTEX University of Texas  
Visual Instruction Bureau  
Austin, Texas 78712

WB Warner Brothers  
4000 Warner  
Burbank, Calif. 91505

#### SOURCES FOR RENTAL FILMS

Educational Media Center  
Florida State University  
Tallahassee, Florida 32306

University of Wisconsin  
Bureau of Audio-Visual Instruction  
Box 2093  
Madison, Wisconsin 53701

Instructional Media Center  
Michigan State University  
East Lansing, Michigan

Pennsylvania State University  
Audio-Visual Services  
University Park  
Pennsylvania 16802

Encyclopaedia Britannica Films  
4424 Oakton St.  
Skokie, Illinois 60076

International Film Bureau  
332 South Michigan Avenue  
Chicago, Illinois 60604

Films, Inc.  
4420 Oakton Street  
Skokie, Illinois 60076

Visual Aids Service  
University of Illinois  
Champaign, Illinois 61822

Audio-Visual Center  
Indiana University  
Bloomington, Indiana

University of Michigan  
Audio-Visual Education Center  
416 Fourth Street  
Ann Arbor, Michigan

Learning Resources Service  
Southern Illinois University  
Carbondale, Illinois 62901

Contemporary Films  
828 Custer Avenue  
Evanston, Illinois 60202

Bailey-Film Associates  
11559 Santa Monica Blvd.  
Los Angeles, California 90025

Audio Visual Center  
Altgeld Hall  
Northern Illinois University  
DeKalb, Illinois





## INDIAN NEWSPAPERS

### NAME OF PUBLICATION

Address

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Price, Frequency of publication

Description

#### AIM NEWS

American Indian Movement  
1337 Franklin  
Minneapolis, Minnesota 55405

#### AKWESASNE NOTES

Rooseveltown, New York 13683  
Sent free on request. Contributions invited.  
Published monthly.

The paper is assembled at Akwesasne, also known as the St. Regis Mohawk Reserve by White Roots of Peace, an Indian communications unit. A collection of articles reproduced from Indian and non-Indian press covering varied aspects of contemporary Indian affairs.

#### AMERICANS BEFORE COLUMBUS

3102 Central, S.E.  
Albuquerque, New Mexico 87106  
Published infrequently by the National Indian Youth Council, the official organ of a young Indian militant group.

#### AMERICAN INDIAN CALENDAR 1970

Box 18421  
Capitol Hill Station  
Denver, Colorado 80218  
\$3.00

This year's calendar is illustrated with contemporary basketry created by tribal craftsmen across the United States. Descriptions of important events in Indian history accompany the appropriate date in each month. Quotations from speeches by Indians are also included.

#### AMERICAN INDIAN LAW NEWSLETTER

University of New Mexico School of Law  
1915 Roma Ave., N.E.  
Albuquerque, New Mexico 87106  
By request.

Covers Congressional action in Indian affairs. New, weekly during Congressional sessions; reviews legislation, bills passed and pending. A valuable asset for current information.

#### THE AMERINDIAN

(American Indian Review)  
1263 W. Platt Blvd.  
Chicago, Illinois 60626

\$3.00 per annum. Bi-monthly

An informational news bulletin about American Indians. Editor and publisher is Marian E. Gridley. News of Indian communities and activities. Letter size, 3-column printed, usually 8 pages.

#### BLUE CLOUD QUARTERLY

Blue Cloud Abbey  
Marvin, South Dakota 57251

#### THE BROWNING SENTINEL

The Newspaper of the Blackfeet Nation  
Box 340  
Browning, Montana 59417

#### BUFFALO GRASS

508 Toole Avenue  
Missoula, Montana 59801

#### CHAHTA ANUMPA

"The Choctaw Times"  
Southeastern Indian Antiquities Survey, Inc.  
1725 Linden  
Nashville, Tennessee 37212  
\$5.00 per annum  
4 pages, tabloid

#### CHAR-KOOSTA

Flathead Agency  
Dixon, Montana 59831  
Subscription price not set yet. Monthly.  
The official newspaper of the Confederated Salish and Kootenai Tribes.

#### THE CHEROKEE ONE FEATHER

Box 501  
Cherokee, North Carolina 28719  
\$5.00 per annum. Published weekly.  
Sponsored by the tribal council of the Eastern Band of Cherokees, this paper is devoted to reporting council action, community happenings, and inter-tribal news.

#### CITY SMOKE SIGNALS

144 West 6th Street  
Sioux City, Iowa 51103  
No subscription rate quoted. Published monthly.  
This mimeographed newspaper is published by the Sioux City American Indian Center to inform the Indian people of the Sioux City metropolitan area about programs, services and social activities available to them through the Center, as well as informing non-Indians about Indian affairs.

#### CONTEMPORARY INDIAN AFFAIRS

A Journal of the Modern American Indian  
Publications Office  
408 Loma Vista Drive  
Tempe, Arizona 85282  
No subscription rate given. Quarterly.  
A general periodical that deals with a wide array of contemporary Indian affairs. A channel whereby involved Indian people may write of their successes, failures and hopes.

#### THE COYOTE

(Poo-Tah-Tay)  
Route 1, Box 2170  
Davis, California 95616

#### EARLY AMERICAN NEWSLETTER

708 Mills Avenue  
Modesto, California 95350  
\$3.00 per annum. Published every two months.  
This newsletter of the California Indian Education Association contains information on Indian education and related matters as well as news of other Indian groups, books about Indians, achievements of Indian people and editorial comment.

#### FORT APACHE SCOUT

Box 898

Whiteriver, Arizona 85941

\$1.50 per annum. Monthly.

Official newspaper of the White Mountain Apache Tribe. Carries news of the tribe. Eight pages, some advertising. Tabloid size. A good newspaper, well done, colorful.

#### GOVERNMENT BULLETINS

Bureau of Indian Affairs

1951 Constitution Avenue, N.W.

Washington, D.C. 20242

Available upon request.

A news release service containing information of internal BIA interest, and information about current Indian programs. Such releases are not properly publications, but form source materials for many Indian newspapers.

#### EL GRITO DEL NORTE

Box 66, Fairview

Espanola, New Mexico 87532

#### THE HUNTER

North American Indian League

Box 7

Deer Lodge, Montana 59722

#### THE INDIAN

Route 3, Box 9

Rapid City, South Dakota 57701

#### INDIAN AFFAIRS

Association on American Indian Affairs, Inc.

432 Park Avenue South

New York, New York 10016

\$3.00 per annum. Five times annually.

Published by a non-Indian group in which some Indians participate. Printed, letter size, usually 6 pages.

#### INDIAN AFFAIRS IN CALIFORNIA

Box 389

Sacramento, California 95802

Write publication for subscription rates and publishing schedule.

This publication of the California League for American Indians contains California Indian news as well as national Indian news.

#### INDIAN-ESKIMO ASSOCIATION OF CANADA BULLETIN

277 Victoria Street

Toronto 200, Ontario

Canada

Subscription rates and schedule write Mrs. Edith Fowke, Editor

The publication of the Indian-Eskimo Association of Canada contains news of Indian affairs in Canada.

#### INDIAN EDUCATION NEWSLETTER

U.S. Office of Education

400 Maryland Avenue, S.W.

Washington, D.C. 20202

By request

Letter size, offset, 4 pages.

Foundation grant, and attained widespread Indian readership. However, since the end of the grant and the beginning of paid subscriptions, it has lost readership and found considerable financial difficulties. Indian Voices has carried a great deal of news, comment and short articles.

#### JICARILLA CHIEFTAIN

Box 147

Dulce, New Mexico 87528

\$2.00 per annum. Twice a month.

Published by the Jicarilla Apache Tribe, this paper contains tribal, community, and state news regarding Indians.

#### JOURNAL OF AMERICAN INDIAN EDUCATION

Arizona State University

Tempe, Arizona 85281

\$3.00 per annum. Quarterly.

Important information in the field of education. Editorial board comprised of both Indian and non-Indian scholars. Booklet form, printed.

#### KENOMADWIN

Box 717, Station P

Port Arthur, Ontario

Canada

#### LEAGUE OF NATIONS

1139 Lahman Place

Johnston, Pennsylvania 15902

Newsletter of the Pan-Am Indian organization.

#### MAINE INDIAN NEWSLETTER

Eugenia T. Thompson, Editor

42 Liberty Street

Gardiner, Maine 04345

\$2.00 per annum. Monthly.

Important news of Maine and other New England states Indians. Well edited, even though it is a mimeographed journal, usually 19 pages.

#### MANY SMOKES: NATIONAL INDIAN MAGAZINE

Box 5895

Reno, Nevada 89503

Annual subscription: \$2 Published monthly.

This journal carries current national Indian news along with historical articles, legends and books reviews written by American Indians.

#### NATIVE MOVEMENT

Box 6152

Vancouver 8, British Columbia

Canada

Includes news of the Native Woman's Liberation Front

#### THE NATIVE NEVADAN

1995 East 2nd Street

Reno, Nevada 89502

Price not given. Monthly.

Official newspaper of the Inter-Tribal Council of Nevada, Inc. Tabloid size, usually 8 pages. Publishes news of the Indian tribes and colonies in Nevada. Originally published as a mimeographed news bulletin, an OEO grant made it possible to go printed.



#### THE INDIAN HISTORIAN

1451 Masonic Avenue  
San Francisco, California 94117  
\$5.00 per annum. Quarterly

This journal published by the American Indian Historical Society carries scholarly articles by Indians and non-Indians covering a wide range of subjects, historical and contemporary, including Indian culture, philosophies, languages, art and education. Books about Indians are reviewed.

#### THE INDIAN NEWS

Department of Indian Affairs  
Ottawa, Ontario  
Canada

By request

Official publication of the Department

For free distribution to Canadian Indians. Printed in English and French, usually 8 pages, tabloid. Official news of Canadian tribes and communities of Indians.

#### THE INDIAN NEWSLETTER

ACCESS-INDIAN Project

Box 106

Pala, California 92059

Cost unknown. Monthly.

Serving Southern California Indians. News of Indian activities in economic life, social and personal.

#### INDIAN RECORD

Bureau of Indian Affairs  
1951 Constitution Avenue, N.W.  
Washington, D.C. 20242

By request. Monthly.

Printed, letter size, usually 8 pages.

#### THE INDIAN REPORTER

3254 Orange Street  
Riverside, California 92501  
\$1.00 per annum.

The newspaper of the Southern California Indian. Published for five years as an individual venture. News of southern California tribes and Indian communities. Mimeographed, letter size, usually 8 pages.

#### INDIAN TRUTH

Indian Rights Association, Inc.  
1505 Race Street  
Philadelphia, Pennsylvania 19121

Since 1882 a non-Indian organization working for "Indian civilization and citizenship."

#### INDIAN VOICES

Robert K. Thomas  
University of Chicago  
1126 East 59th Street  
Chicago, Illinois 60637  
Published sporadically.

This little paper, varitype-offset style, was first published with the aid of a

#### THE NATIVE PEOPLE

No. B1 100 Avenue Building  
100 Avenue & 104 Street  
Edmonton, Alberta  
Canada

#### NATIVE VOICE

509 Holden Building  
16 East Hastings Street  
Vancouver, British Columbia  
Canada

#### A NAVAJO NEWSPAPER

Dine Baa-Hani  
General Delivery  
Crownpoint, New Mexico 87313

#### THE NAVAJO TIMES

Box 428  
Window Rock, Arizona 86515  
\$5 per annum. Weekly.

Has important influence socially, politically and economically. This Indian newspaper is the official newspaper of the Navajo Tribe. Usually 36 pages and often more. Carries advertising. News of the Navajo Tribe, communities and activities. Also carried some news of other tribes and Indian communities.

#### THE NCAI SENTINEL

1346 Connecticut Ave., N.W.  
Washington, D.C. 20036

Annual subscription: \$3. Published quarterly.

The journal of the National Congress of American Indians carries national news pertaining to all Indian tribes and reservations.

#### NOTES FROM THE UNDERGROUND

Box 7140  
Dallas, Texas 75209

#### PAPAGO INDIAN NEWS

Sells, Arizona 85634  
\$1 per annum. Monthly.

Has an editorial board of Papago Indians. News of the tribe, opinions, and personal news of individual Indians and families.

#### RAINBOW PEOPLE

Box 164  
John Day, Oregon 97845

#### ROSEBUD SIOUX HERALD

(Eyapaha)  
Rosebud, South Dakota 57570  
\$9 per annum. Weekly

Official newspaper of the Rosebud Sioux Tribe. According to its masthead statement, "Editorial policy in no way reflects the views of advertisers, nor does its news content necessarily reflect official view of the Tribe." Produced by varitype and offset, small tabloid format. Carries advertising.

#### SMOKE SIGNALS

Department of Interior  
Indian Arts and Crafts Board  
Room 4004  
Washington, D.C. 20240  
Free upon request.

A circular for Indian artists and craftsmen. The "Smoke Signals" contains a good deal of information on Indian arts and crafts.

#### THE SMOKE SIGNAL

2727 Santa Clara Way  
Sacramento, California 95817  
\$2.50 per annum.

Published for many years by the Federated Indians of California. Started as a means of fighting for the California Indian claim against the United States Government for land taken from the Indians, now contains general news. Published in mimeographed form. Usually at least 8 pages.

#### SMOKE SIGNALS

Parker, Arizona 85344

Write publication for price and schedule.

This mimeographed newspaper, the official tribal publication of the Mohave and Chemehuevi Tribes, contains ordinances, tribal council actions, correspondence and news.

#### SOUTHERN UTE DRUM

Tribal Affairs Building  
Ignacio, Colorado 81137

Annual subscription: \$4. Published every two weeks.

Published by the Southern Ute Tribe. This paper reports tribal news and community activities.

#### TALKING LEAVES

3446 West First Street  
Los Angeles, California 90004

Annual subscription: \$2.50. Published monthly. This publication of the Los Angeles Indian Center carried current national and Los Angeles area Indian news as well as historical articles and book reviews.

#### THE TUNDRA TIMES

Box 1287  
Fairbanks, Alaska 99701  
\$8 per annum by regular mail.  
\$19 per annum by air mail. Weekly.

Is perhaps the most independent and influential native newspaper in the nation. It is "owned, controlled and edited by Eskimo, Indian, Aleut Publishing Company, a corporation of Alaska natives." Tabloid size, usually 8 pages. Carries advertising. This little newspaper has taken up the fight for native rights, exposed inequities and injustices, and in many instances has won the battle. Carries excellent information about Alaska natives and events.

#### THE VOICE OF BROTHERHOOD

C. E. Peck, Editor  
Box 1418  
Juneau, Alaska 99510  
\$3 per annum. Monthly.

Small tabloid size, church oriented, news of Alaska natives.

#### WARPATH

United Native Americans, Inc.  
Box 26149  
San Francisco, California 94126

\$5 per annum for non-Indians.

\$3 per annum for Indians, Monthly.

This publication of the United Native Americans, Inc. Includes information on current Indian movements and organizations in America and Canada.

#### THE WARRIOR

1630 West Wilson Avenue  
Chicago, Illinois 60640

Annual subscription: \$2.50. Published ten times a year. This journal published by the American Indian Center of Chicago contains news about the Center and Indians living in the Chicago area.

#### THE WEEWISH TREE

American Indian Historical Society  
1451 Masonic Avenue  
San Francisco, California 94117

\$6.50 per school year. Issued 6 times per school year.

(Elementary grade level.) The first and only youth magazine about the American Indian. Published and written by Native Americans. Illustrated by Indian artists, in color. Stories, poetry, history, games.







